BHARAVI'S
KIRATARJUNIYAM

CANTO I

SECOND EDITION

(Revised and enlarged)

SARADARANJAN RAY.

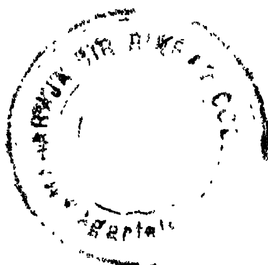
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THE TITLE OF THE BOOK

The name of the book, viz., किरातार्जुनीय, is obtained from the central theme of the poem, namely, Arjuna's fight with Siva in the guise of a kirata, described in the 15th, 16th 17th and 18th Cantos.

किरातश्च अर्जुनश्च किरातार्जुनौ, द्वन्द्वः। तौ अधिकृत्य कृतम् काव्यम् इति किरातार्जुन + छ = किरातार्जुनीयम्। The छ does not elide here, for "लुबाख्यायिकाभ्यो बहुलम्" does not apply because this book is a *kavya*, whereas आख्यायिका is a prose composition (in general). किरातार्जुन being a द्वन्द्व compound, the affix छ comes in by the rule "शिशुक्रन्द-यमसभ-द्वन्द्व-इन्द्रजननादिभ्यश्छः" शिशुक्रन्द, यमसभ, द्वन्द्व compounds and words of the इन्द्रजननादि class take छ in the sense of "a book on it" (तदधिकृत्य कृतो ग्रन्थः)। Cf. वाक्यपदीय and राघवपाण्डवीय etc. For Further details, see notes on Title in canto XIV.



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PREFACE

This edition of Bharavi's Kiratarjuniyam is intended for students preparing for examinations under the Indian Universities.

The text is followed by an analysis of both language and thought of the verse, entitled the Prakasika. Next come the Prose order, Translation, Explanation, Tika named the Ghantapatha by Mallinath, Notes of Mallinatha, Anglo-Sanskrit Notes under the heading of *Charcha* (चर्चा) in the order herein exhibited.

In editing the Gantapatha I have consulted (1) The Nirnayasagara Press Edition, (2) Tarkavachaspati's edition, (3) Goswami's edition. Unfortunately these are all corrupt. Thus as previously in the Sisupala, in several places I have been left to my own resources; and, with a view to get a meaning out of my text I have hazarded guesses within brackets with a query attached, thus (?). Besides, very often it has been found that two or three lines utterly disconnected have been merged into a single line or a single line broken up into two or three in a manner puzzling in the extreme. I have tried to restore order in such cases but with what succes it is for my readers to judge.

The manuscript for this book was prepared at a time when I had lots of other pressing engagements to attend to. In fact, I had no mind to take up this book in hand this year. My son Sriman Kumudranjan Ray, M.A., however, volunteered to go through the drudgery of writing out the manuscript. But for his timely co-operation the book could not have been published this session at all. The English and Bengali Translations, Explanations, the Notes on Mallinatha and the Charcha are his work revised by me This remark applies to our second Canto as well.

CALCUTTA,
July 16, 1922.

SARADARANJAN RAY.

PREFACE TO THE PRESENT EDITION

This is a revised edion of our Kirat I. Several notes and remarks here and there are added to make it more helpful to our students. The Prakasika also is recast to some extent.

CALCUTTA, July, 1946. } KUMUDRANJAN RAY.

INTRODUCTION

1. THE POEM.

The Kiratarjuniyam, the only work known of the poet Bharavi, describes the fight of Arjuna with Lord Siva disguised as a *Kirata*. This is the story :—

While wandering in the woods after the loss of his kingdom at dice, Yudhisthira clearly foresaw the great struggle that would follow the year of his residence *incognito*. He also knew that his success in the encounter largely rested upon Arjuna's skill as an archer. But what archery Arjuna knew he had learnt from Drona, and Drona would be an adversary then. Besides he would have to reckon with the mighty Bhishma and the implacable Karna.

In these circumstances Yudhisthira, advised by Vyasa, thought it necessary to add to Arjuna's knowledge of missiles. Now the human Science of Archery was seen in perfection in Bhishma and Drona. Hence for the proper equipment of Arjuna—for the fight it was imperative that he should master divine weapons.

Accordingly Arjuna was sent to heavenly abode. He approached Indra who told him to win Lord Siva's favour first.

While engaged in propitiating Lord Siva as advised, a boar of prodigious proportions, a demon in disguise set at him probably by Duryodhana, made a dash towards him, Arjuna

promptly pierced him with an arrow and simultaneously a second arrow shot by the leader of a band of Kiratas out ahunting also struck the boar.

Both Arjuna and the Kirata leader claimed the boar as his prize. Soon they came to blows over it and it was then seen that the Kirata was no other than Lord Siva himself come to test Arjuna for his pluck, and taught him some rare missiles. Now followed the other gods each imparting to Arjuna the knowledge of his own weapon.

Having thus gained his end Arjuna returned to Yudhishthira in Dvaitavana.

This story is told here in eighteen Cantos. It is substantially the same as is seen in the Mahabharatam. The alterations are every few and quite immaterial.

II. ESTIMATE

It seems this single work gave the poet a name and a fame in ancient India. The line "कवितास्रितकालिदासभारविकीर्त्तिः" of the Aihole Inscription of 634 A. D, places the fame of Bharavi almost in the same level with that of Kalidasa. The estimate is a flattering one to Bharavi.

On referring to the Kiratarjuniyam for the source of the eulogy we fail to notice anything like the flow of Kalidasa's poetry. The language is heavy and often repulsive ; so much so that Mallinatha compares it to the rough and tough cover of the cocoanut—"नारिकेलफलसम्मितं वचो भारवेः" । Outburst of feeling—poetry for the heart, is conspicuous by its absence, except perhaps in the few verses towards the close of Canto XVIII.

As a set off against all this we notice that the description of Autumn in Canto IV, as well as that of the Himalaya in

Canto V, is not bad, though the influence of Kalidasa is visible almost in every verse of the latter.

Moreover, the language is unattractive not because the poet's style is intolerably laboured, though laboured it is to a certain extent, but because through an anxiety, perhaps, to show off his mastery of grammar and lexicon, he now and then introduces uncouth words and compounds, often in senses more than one, that stagger the ordinary reader and disgust the true critic. Hence it is that Mallinatha exclaims almost in rebuke—"नानानिबन्धविषमैकपदैर्नितान्तं साशङ्कचंक्रमणखिन्नधियामगम्यम् । कर्तुं प्रवेशमिह भारविकाव्यमध्ये घण्टापथं कमपि नूतनमातनिष्ये ।" On the other hand these offer good illustrations to the learner and his professor. For this reason the poem, though the despair of the critic, is the delight of the mere grammarian and lexicographer.

But grammarians and lexicographers form by far the majority of people whose opinion counts in such matters. It is thus no wonder that the Kirata should acquire celebrity. Again the rough exterior of the verse of the poem often enclose, an agreeable interior—embody noble thoughts and sentiments that have extorted from the minority too the appreciation "भारवेरर्थगौरवम्" । Some of the fine sayings of the poet have become familiar quotations. Cp.—"हितं मनोहारि च दुर्लभं वचः" "सुलभा रम्यता लोके दुर्लभं हि गुणार्जनम्" etc. in canto XI.

III. THE POET

Age. (*a*) The author of this work is an old poet. The Kirata is freely quoted in books of reference. The earliest quotation that I have been able to trace is in the Kasika-Vritti of Jayaditya. Commenting on the rule "प्रकाशनस्थेयाख्ययोश्च" —(Panini, I.3.23), Jayaditya gives the example "संशय्य कर्णादिषु तिष्ठते यः" which is the second line of Kirata, III, 14. Now

Prof. Max Muller, on the testimony of the Chinese traveller It-sing who visited India in 673 A. D, infers that the Kasika cannot be given a later date than 660 A. D.

But long before Jayaditya wrote his Vritti, the Kirata had become an authoritative work on usages of Grammar or Jayaditya would not have drawn from it to illustrate his rule. What time is necessary then, for a mere poem to acquire such an authority and in the eye of a Grammarian of Jayaditya's standing? Veneration by generations of Grammarians alone can achieve it. I believe the interval cannot be less than some 200 years. If then the example in the Kasika is not an interpolation—there are grounds to suspect its authenticity—the Kirata cannot be placed later than 460 A. D.

Age. (*b*) The earliest mention of the poe'ts name occurs in the Aihole Inscription which contains this verse—

येनायोजि नवेऽश्मस्थिरमर्थविधौ विवेकिना जिनवेश्म ।
स विजयतां रविकीर्त्तिः कविताश्रितकालिदासभारविकीर्त्तिः ॥

The inscription gives its date thus—

पञ्चाशत्सु कलौ काले षट्सु पञ्चाशत्सु च ।
समासु समतीतासु शकानामपि भूभुजाम् ॥

This gives the Saka year 556, *i.e.*, 634 A. D. Allowing an interval of 100 years between the poet and रविकीर्त्ति, it seems that Bharavi flourished about 534 A. D.

The calculations (*a*) and (*b*) do not agree, perhaps because each involves a priod of guess. The mean of the two, *i. e.*, 497 A. D. is probably nears the truth.

Country. (*a*) In canto XVIII (Sl. 3) occurs the verse—

उरसि शूलभृतः प्रहिता मुहुः प्रतिहतिं ययुरर्जुनमुष्टयः ।
भृशरया इव सह्यमहीभृतः पृथुनि सानुनि सिन्धुमहोर्मयः ॥

The sense is—Arjuna's buffeting against Siva's chest proved as futile as the battering of the sea against the Sahya hills.

This is comparison. The object is to give a vivid impression of the futility of the buffeting, But the buffeting is a past event and one of which the reader has no experience. It can therefore produce no impression on him. Hence the attempt to obtain an impression by comparing it with the *familiar* phenomeon of the surge beating in vain against the Sahya hills.

But the play of the surge can be familiar only to a native of the westcoast of India. Hence the poets birth place was somewhere in the west coast.

Country. (*b*). The last verse of Canto I has the line "शिथिलवसुमगाध्रे मग्नमापत्पयोधौ" which implies—Yudhisthira has sunk into a sea of distress like the sun sinking into the sea at dusk. Again we read 'तत्प्रियार्थमिव यातुमथास्तं भानुमानुर्पयोधिललळे" (IX, 2) also 'सामि मज्जति रवौ न विरेजे" (IX 5). It is usual with poets to speak of the setting sun as going behind a hill (अस्ताचल); but our poet says it sinks into the sea,

A native of the west coast of India every day sees the sun go down under the waters of the Arabian Sea; so he alone can speak of the setting of the sun as its immersion into the waters of the sea. We may say then with some amount of certainty that Bharavi lived somewhere in the west coast of India.

Religion. (*a*) There are numerous passages in the Kirata extolling Siva. References to Vishnu are ráre. Arjuna's prayer to Siva towards the close of Canto XVIII is so feelingly expressed that it looks like the poets own homage to his divinity. The poet seems to have been a staunch Saiva.

Religion, (*b*). Comparison with Magh'a Sisupalavadham furnishes a striking confirmation of the above. Magha came several centuries after Bharavi. He was a devout Vaishnava perhaps a neighbour of Bharavi and as learned as he in Sanskrit lore. In his Sisupala he has embodied everything

that attracts people to the Kirata with the only difference that he replaces Siva by Vishnu. The display of Grammatical and Lexicographical knowledge is there; The variety of metres and figures of speech is in the same profusion; the topics discussed are the same, and some time in the same order; even the hobby of using "श्रिय:" at the outset having the name of Lakshmi uttered in the last verse of each Canto is not too trivial to let alone. Such of Bharavi's thoughts and ideas as are worth anything have all been adopted.

Even the characters of the Kirata have their counterparts in the Sisupala; Vyasa makes room for Narada; Bhima gives way to Balarama, Yudhisthira to Uddhava.

Such wholesale misappropriation cannot be, without a purpose. And what is that purpose? Certainly not to pass off the adaptations as his own creation.

At the time, the Kirata was the only book of its kind; scholars all over India were familiar with its contents and would not be easily duped. Any claim to originality with respect to these adaptation would bring to the author of the claim a disgrace. What then did move Magha to this piracy? No answer is given because the question was never asked. Let us hazard a guess.

Sectarian antipathy between the followers of Siva and Vishnu was very keen in those old days. In Bengal even to this day poet Dasarathi has put it very humorously in his "Feud between Saktas and Vaishnava" how each of these two sects would prefer its own tank, its own market-place, and so forth to one belonging to the other sect.

We have seen that there are passages in the Kirata that favour the assumption that Bharavi was a Saiva. Readers of the Sisupala again see that the book discloses ground to suppose that Magha was a Vaishnava. If these are true inferences we have here in the Kirata a poem written by a

Saiva and belauding the glory of Siva which Vaishnavas all over India are forced to read and admire through sheer want of a similar book on Vishnu from the pen of a Vaishnava. Remembering the feud it is natural that Vaishnavas should smart under this humiliation and sigh for a poem written along Vaishnava lines that would make them independent of the Kirata.

At last comes Magha to their rescue with his Sisupala. The book is at once received by them with acclamation and as Vaishnavas overwhelmingly out-number Saivas, in Bengal at least, practically the Sisupala suppresses the Kirata. This explains the saying—

"तावद्भाभारवेर्भाति यावन्माघस्य नोदयः ।
उदिते तु पुनर्माघे भारवेर्भा रवेरिव ॥"

IV. ANALYSIS OF CANTO I.

Yudhisthira's emissary comes in with news relating to the state-policy of Duryodhana (Sl. 1-2).

From him the king learns that his enemy is fully prepared with show of goodness and policy, to resist him if he demands back his kingdom after the expiry of the stipulated period of 13 years (2-25).

The king dismisses the emissary and communicates the news to his wife and brothers (26).

Draupadi is upset by the news and exhorts the king for immediate action (27-46).

V. Character of Draupadi-Bhima-Yudhisthira in I & II.

N.B.—Here Draupadi in her excitement forgets stipulation, tries to violate it and exhorts Yudhisthira accordingly. The exhortation is by stating their present sad plight and their royal fortunes enjoyed before; and also by stating the victories and valours of Arjuna. As a rash brave and tough fighter Bhima supports it (see Canto II). Here Draupadi shows feminine weakness and Bhima rashness of strength forgetting their stipulation and सत्यपालन । But Yudhisthira is calm all along and is ready to wait the period of stipulation and lectures them accordingly in reply (in canto II).

टीकाकृतो मङ्गलाचरणम्

अर्द्धाङ्गीकृतदाम्पत्यमपि गाढानुरागि यत् ।
पितृभ्यां जगतस्तस्मै कस्मैचिन्महसे नमः ॥ १ ॥

Salutation unto that inconceivable Light—the parents of the universe—wherein is seen deep attachment though with conjugal duties half observed [*also*—wherein husband and wife are each made into a half of the body]. 1.

आलम्बे जगदालम्बं हेरम्बचरणाम्बुजम् ।
शुष्यन्ति यद्रजःस्पर्शात् सद्यः प्रत्यूहवार्द्धयः ॥ २ ॥

I cling to the lotus-feet of Heramba (ganesha) the prop of the world, at the touch of whose dust oceans of obstacles instantly dry up. 2.

तद्दिव्यमव्ययं धाम सारस्वतमुपास्महे ।
यत्प्रसादात् प्रलीयन्ते मोहान्धतमसश्छटाः ॥ ३ ॥

I adore the divine eternal majesty of Sarasvati, through whose favour is destroyed the array of the blinding darkness of ignorance. 3.

वाणीं काणभुजीमजीगणदवाशासीच्च वैयासकी-
मन्तस्तन्त्रमरंस्त पन्नगवीगुम्फेषु चाजागरीत् ।
वाचामाचकलद्रहस्यमखिलं यश्चाक्षपादस्फुरां
लोकेऽभूद्यदुपज्ञमेव विदुषां सौजन्यजन्यं यशः ॥ ४ ॥
मल्लिनाथकविः सोऽयं मन्दात्मानुजिघृक्षया ।
तत् किरातार्जुनीयाख्यं काव्यं व्याख्यातुमिच्छति ॥ ५ ॥

Mallinatha the poet who mastered the tenets of Kanada and preached those of Vyasa,, who revelled in the depths of the vrrieties of Tantras (or—in the Shasti-Tantra, i.e.,

Sankhya), who spent sleepless nights over the compilations of Patanjali, who counted and collected all the secrets of the saying of Akshapada (Gotama), with whom originated indeed the fame of the learned proceeding from civility, is about to explain that well-known kavya called the kiratarjuniya with a view to favour the dull-witted. 4-5.

[N. B.—On the score of one meaning तन्त्र should refer to षष्टितन्त्र or सांख्य (also—cp. स्मृतिश्च तन्त्राख्या etc, where तन्त्र means सांख्य), though it may mean all the varieties of Tantras (see canto II, Intro. &c.), and तन्त्र = सांख्य because Malli. here seems to make mention of दर्शन systems only.]

नारिकेलफलसम्मितं वचो भारवेः सपदि तद्विभज्यते ।
स्वादयन्तु रसगर्भनिर्भरं सारमस्य रसिका यथेप्सितम् ॥६॥

Bharavi's famous speech resembling the fruit of the cocoanut tree is being analysed ; lovers of sentiment may as they like enjoy its kernel which is full of a luscious burden within. 6.

नानानिबन्धविषमैकपदैर्नितान्तं
साशङ्कचङ्क्रमणखिन्नधियामशङ्कम् ।
कर्तुं प्रवेशमिह भारविकाव्यबन्धे
घण्टापथं कमपि नूतनमातनिष्ये ॥७॥

I shall construct a new and wonderful Ghantapatha (lit. a 60-feet wide road) to secure unhesitating entry into this poem of Bharavi to those whose heart fails them on account of the excessively timid progress through words that look similar but are un-even (i.e. different owing to difference in derivation). 7.

इहान्वयमुखेनैव सर्वं व्याख्यायते मया ।
नामूलं लिख्यते किञ्चिन्नानपेक्षितमुच्यते ॥ ८ ॥

Here by the prose order indeed everything is being explained by me. Nothing unfounded is being written or irrelevant being said. 8.

किरातार्जुनीयम्

प्रथमः सर्गः ।

I. A Forest ranger comes with news.

श्रियः कुरूणामधिपस्य पालनीं
प्रजासु वृत्तिं यमयुङ्क्त वेदितुम् ।
स वर्णिलिङ्गी विदितः समाययौ
युधिष्ठिरं द्वैतवने वनेचरः ॥१॥

Prakashika—स वनेचरः द्वैतवने युधिष्ठिरं समाययौ [That forest-ranger came back to Yudhisthira at the forest named Dvaitavana]. Which forest-ranger ?—कुरूणामधिपस्य वृत्तिं वेदितुं यम् अयुङ्क्त सः [The same who was commissioned by Yudhisthira with a view to know all about the measures taken by the new ruler (Duryyodhan) of the land of the Kuru country]. Which measures ?—प्रजासु वृत्तिम् [The measures adopted with respect to the people]. What short of measures ?—श्रियः पालनीं वृत्तिं वेदितुम् [Measures adopted for the stability of his ill-acquired kingdom]. Did he come back successful ?—स वर्णिलिङ्गी (भूत्वा) विदितः (सन्) समाययौ [Yes, he did ; for the success of his plans he adopted the garb of an ascetic and then mixed freely with people without rousing suspicion. After having gathered all his informations he returned with the report to Yudhisthira].

Prose and Synonyms—कुरूणाम् (कुरुदेशस्य) अधिपस्य (राज्ञः) श्रियः पालनीम् (राजलक्ष्म्या संरक्षणीम्—राज्यरक्षाविधायिनीम्) प्रजासु (जनेषु विषये) वृत्तिम् (व्यवहारम्) वेदितुम् (ज्ञातुम्) यम् अयुङ्क्त (नियुक्तवान्) वर्णिलिङ्गी (यतिवेषः) स वनेचरः (किरातः) विदितः (विज्ञातवृत्तान्तः सन्) द्वैतवने (द्वैत-नामके तपोवने) युधिष्ठिरं समाययौ (सम्प्राप्तः)। Or better thus—यं कुरूणामधिपस्य श्रियः पालनीं प्रजासु वृत्तिं वेदितुम् अयुङ्क्त, वर्णिलिङ्गी (भूत्वा) विदितः (सन्) स वनेचरः युधिष्ठिरं समाययौ ॥१॥

N.B.—Malli does not connect वर्णिलिङ्गी with विदित (See his Tika). The construction—वर्णिलिङ्गी (भूत्वा) विदितः seems better (See *Charcha*).

English—That forest-ranger whom he had commissioned with a view to know the attitude of the king of the Kuru-country towards his subjects assumed for the protection of his Fortune, came back well-informed diguised as an ascetic, to Yudhisthira in the Dvaitavana. Or—That forest-ranger... eame back to Yudhisthira...being well-informed in the guise of an ascetic.

Bengali—কুরুরাজ রাজ্যরক্ষার অভিপ্রায়ে প্রজাগণের সহিত কিরূপ ব্যবহার করিতেছেন তাহা জানিবার জন্য যুধিষ্ঠির যাহাকে নিযুক্ত করিয়াছিলেন, সেই বন-বাসী কিরাত সমস্ত অবগত হইয়া ব্রহ্মচারীর বেশে যুধিষ্ঠিরের নিকট দ্বৈতবনে ফিরিয়া আসিল। Or—কুরুরাজ···কিরাত ব্রহ্মচারীর বেশে সমস্ত অবগত হইয়া যুধিষ্ঠিরের নিকট etc.

Explanation—Yudhisthira succeeded his father Pandu to the throne of the Kuru country. His cousin Duryyodhana having planned his downfall challenged him at dice, made him stake his whole Fortune and thus won the game and the kingdom by trickery. The next bet was 12 years' stay in forest with the whole family. Yudhisthira lost this too. He then

retired to the Kamyaka forest and thence to the Dvaita forest. While there, through curiosity as well as through policy, he wanted to know how Duryyodhana was forming as a ruler and employed a trusted forest-ranger to gather informations. This man disguised as an ascetic repaired to Hastinapur, mixed freely with the people there, and pumped them fully about their new king. Thus having got possession of all the details he came back to Yudhisthira in the Dvaita forest.

Mallinatha.—अथ तत्रभवान् भारविनामा कविः "काव्यं यशसेऽर्थकृते व्यवहारविदे शिवेतरक्षतये। सद्यः परनिर्वृतये कान्तासम्मिततयोपदेशयुजे ॥" इत्याद्यालङ्कारिकवचनप्रामाण्यात् काव्यस्य अनेकश्रेयःसाधनतां, "काव्यालापांश्च वर्जयेत्" इति निषेधस्य असत्काव्यविषयताञ्च पश्यन् किरातार्जुनीयाख्यं महाकाव्यं चिकीर्षुः, चिकीर्षितार्थाविघ्नपरिसमाप्ति-सम्प्रदायाविच्छेद लक्षणफलसाधनत्वात् "आशीर्नमस्क्रिया वस्तुनिर्देशो वापि तन्मुखम्" इत्याद्याशीर्वादा (? इत्याशीर्वादा) द्यन्यतमस्य प्रबन्धमुखलक्षणत्वाञ्च, वनेचरस्य युधिष्ठिरप्राप्तिरूपं वस्तु (? आदौ श्रीशब्दपूर्वकं) निर्दिशन् कथामुपक्षिपति श्रिय इति। [आदितः श्रीशब्दप्रयोगात् वर्णगणादिशुद्धिरत्र उपयुज्यते। तदुक्तम् "देवतावाचकाः शब्दा येच भद्रादिवाचकाः। ते सर्वे नैव निन्द्याः स्युर्लिपितो गणतोऽपि वा ॥' इति2] कुरूणां निवासा (? निवासः) कुरवो जनपदाः (? जनपदः) ["तस्य निवासः" इत्यण्प्रत्ययः। "जनपदे लुप्"] 'तेषा-मधिपस्य' दुर्योधनस्य सम्बन्धिनीम् [शेषे षष्ठी] श्रियो राजलक्ष्म्याः ["कर्तृकर्मणोः कृति" इति कर्मणि षष्ठी] पाल्यतेऽनयेति 'पालनी' तां प्रतिष्ठापिकामित्यर्थः। प्रजा-रागमूलत्वात् सम्पद इति भावः। 'करणाधिकरणयोश्च' इति सुत्रेण अत्र करणे ल्युट्। 'टिड्ढाणञ्—इत्यादिना ङीप्4] 'प्रजासु' जनेषु विषये ['प्रजास्यात् सन्ततौ जने" इत्यमरः] 'वृत्तिं' व्यवहारं 'वेदितुं' ज्ञातुं यं वनेचरं 'अयुङ्क्त' नियुक्तवान्। वर्णः प्रशस्तिरस्यास्तीति वर्णी ब्रह्मचारी [तदुक्तम् "स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम्। सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृत्तिरेव च ॥ एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः। विपरीतं ब्रह्मचर्य्यमेतदेवाष्टलक्षणम्" एतदष्टविधमैथुनाभावः

प्रशस्त:। "वर्णात् ब्रह्मचारिणि' इति इनिप्रत्यय: 5] तस्य लिङ्गं चिह्नमस्यास्तीति 'वर्णालिङ्गी ब्रह्मचारिवेषवानित्यर्थ:। स नियुक्त: वने चरतीति 'वनेचर:' किरात: भेदा किरातशबरपुलिन्दा म्लेच्छजातय ' इत्यमर:। "चरेष्ट:" इति ट-प्रत्यय:। "तत्पुरुषे कृतिबहुलम्' इत्यलुक्6] विदितं वेदनमस्यास्तीति विदित: परवृत्तान्त-ज्ञानवान् इत्यर्थ: ['अर्श आदिभ्योऽच्' इत्यच्प्रत्यय:। अथवा कर्त्तरि कर्मधर्मोपचारात् विदितवृत्तान्तो विदित इत्युच्यते। उभयथापि 'पीता गाव: भुक्ता ब्राह्मणा: विभक्ता भ्रातर:' इत्यादिवत् साधुत्वम्। न तु कर्त्तरि क्त:, सकर्मकेभ्यस्तस्य विधानाभावात्। अतएव भाष्यकार: "अकारो मत्वर्थीय:। विभक्तमेषामस्तीति विभक्ता:, पीतमेषामस्तीति पीता:, भुक्तमेषामस्तीति भुक्ता: इति सर्वत्र। अथवा उत्तरपदलोपोऽत्र द्रष्टव्य:। विभक्तधना विभक्ता:, पीतोदका: पीता:, भुक्तान्ना भुक्ता इति"। अत्र लोपशब्दार्थ-माह कैयट:, 'गम्यार्थस्य अप्रयोग एव लोपोऽभिमत:। विभक्ता भ्रातर:' इत्यत्र च धनस्य यद्विभक्तत्वं तत् भ्रातृषूपचर्यते। 'पीता गाव:' इत्यत्रापुदकस्य पीतत्वं गोषु आरोप्यते। भुक्ता ब्राह्मणा: इत्यत्र अन्नस्य भुक्तत्वं ब्राह्मणेषु उपचर्यते" इति। एतेन "वनाय पीतप्रतिबद्धवत्साम्' इति 'पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या" एवमादयो व्याख्याता:। अथवा विदितो विदितवान् सकर्मकादप्यविवक्षिते कर्मणि कर्त्तरि क्त:। 'आश्रित: कर्त्ता" इत्यादौ यथा। आह.—'धातोरर्थान्तरे वृत्तेर्धात्वर्थेनोपसंग्रहात्। प्रसिद्धेरविवक्षात: कर्मणोऽकर्मिका क्रिया॥' इति। प्रति-हारादिना ज्ञापित इति वा 7] द्वैतवने द्वैताख्ये तपोवने। यद्वा—द्वे इते याते यस्मात् तत् द्वीतम्। द्वीतमेव द्वैतम्। तच्च तद्वनञ्च, तस्मिन् शोकमोहादिरहिते इत्यर्थ:8। युधि रणे स्थिर युधिष्ठिरं धर्मराजम् ["हलदन्तात् सप्तम्या: संज्ञायाम्" इत्यलुक्। "गवियुधिभ्याम् स्थिर:" इति षत्वम्9]। 'समाययौ' सम्प्राप्त: [अत्र 'वने वनेचर:' इति द्वयो: स्वरव्यञ्जनसमुदाययोरेकधैव आवृत्त्या वृत्त्यनुप्रासो नामालङ्कार:। अस्मिन् सर्गे वंशस्थं वृत्तम्। तस्य लक्षणम् "जतौ तु वंशस्थमुदीरितं जरौ' इति10।]

Notes on Malli

1. अथ &c,—Now the respected poet Bharavi wishing to write the poem named Kiratarjuniya, introduces the story

alluding at the very outset, with the use of the word *Sri*, to the subject matter, namely meeting of the forest-ranger with Yudhisthira. He does this for two reasons :—first, the mention of श्री secures an uninterrupted finish of the work aimed at, and also its end in the shape of permanent school of followers ; secondly, the opening of a poem has to be one of आशिस् &c, by the dictum "आशीर्नमस्क्रिया—" —its commencement must be, (*a*) a benediction, (*b*) a salutation, (*c*) statement of the subject-matter. He writes the poem because he sees that a poem secures many advantages (confers many benefits) as declared by Rhetoricians *viz.* "काव्यं यशसे—" (A poem brings fame and wealth ; teaches manners and customs ; removes evil ; forthwith affords supreme bliss ; imparts instruction while behaving like a wife) and that prohibitions like "काव्यालापान्—" (Even the talk of a poem should be avoided) refer to inferior poems. [*N.B.* (*a*)—The printed editions here read इत्याद्याशीर्वादाद्यन्यतमस्य। Evidently इत्याद्या is a copyists' slip of इत्या। इत्याशीर्वादाद्यन्यतमस्य means इति अनेन श्लोकार्द्धेन "आशीर्नमस्क्रिया —" इत्यादिना आशीर्वादादीनांत्रयाणाम् अन्यतमस्य। (*b*) आदौ श्रीशब्दपूर्वकम् is omitted in all the printed editions. This makes the passage meaningless. As it stands it makes any one of the आशिस् &c. the *cause* for चिकीर्षितार्थाविघ्न &c. which is absurd. अविघ्नपरिसमाप्ति &c. are secured by the mention of the word श्री at the very outset ; hence आदौ श्रीशब्द &c. is necessary. This portion of the commentary is common to Malli's Bharavi and Magha. आदौ श्रीशब्द etc. occurs in Magha. Hence I think omission of it here

is a copyists' slip]. 2. श्रादिता: &c.—Here purity of the initial *letter* and *triad* is secured by the use of the word *Sri* at the opening. It is said—words signifying a divinity, a blessing &c. are not to be condemned from consideration of the initial *letter and triad.*

[*N.B.*—Letters are supposed to have mystic significations attached to them. Thus in Raghu I, which opens with the triad वागर्थौ which is a मगण (See notes on metre at the end) Malli. says this as auspicious—'-शुभदो मो भूमिमय: ।" Of this गण again the letter व, which leads is supposed to be an emblem of immortality and therefore very auspicious—'वकारस्य अमृतबीजत्वात् प्रचयगमनादिसिद्धिः" । Here neither the letter श्र nor the triad "श्रिय: कु" which is a जगण has anything to recommend it, so Malli offers the excuse that श्री being देवतावाचक, more than makes up for this apparent defect]. 3 तस्य &c.—Here the affix is अण् added after कुरु by the rule "तस्य निवास:" and the अण् disappears by the rule "जनपदे लुप्" (see *Charcha*). [*N.B.*—Here the usual readings निवासा· and जनपदा: are faulty. The singular is expected. Only one जनपद is intended, hence कुरवो जनपद: not कुरवो जनपदा: । Hence also निवासो जनपद: not निवासा: जनपदा:] । 4. पालनी is formed by adding ल्युट् करणे by "करणा—" and then ङीप् is attached by "टिड्ढाणञ—(see *Charcha*). 5 एतत् etc—वर्णं means ब्रह्मवृत्ति (Brahmacharyya) which is opposed to sexuality. वृत्ति is attached by the rule "वर्णात्—" (see *Char*) 6. भेदा: etc.—Amara says that किरात, शबर and पुलिन्द are different kinds of म्लेच्छजाति । The ट in वनेचर is by "चरेष्ट:', and the विभक्ति in वने is retained by the rule "तत्पुरुषे—" (see *Char.*). 7. अर्थे etc,—विदित:

is formed by adding अच् to विदित by "अर्श आदि—" (see *Char.*). Or विदितः means विदितवृत्तान्तः the attribute of the कर्म (*i.e.* वृत्तान्त) is transferred to the कर्त्ता (*i.e*, वनेचर)। By this transference the वनेचर becomes विदित though really the वृत्तान्त is विदित। Both these methods are regular as in पीता गावः &c. The क्त is not in the active voice, for in the active voice it is available after intransitive roots only, whereas विद (to know) is transitive. Hence it is that the Bhashya says that in पीता गावः &c. there is मत्वर्थीयः अच् (*viz.* पीतमेषामस्तीति पीताः &c). Or there is elision of the उत्तरपद (*viz.* पीताः means पीतोदकाः, विभक्ताः means विभक्तधनाः and lastly भुक्ताः means भुक्तान्नाः" । Kaiyyata explains the meaning of the word elision (लोप) thus—Elision here means absence of direct mention of what is obvious. Thus in विभक्ता भ्रातरः the partition of wealth is transferred to the brothers. In पीता गावः the drinking of milk is transferred to the cows. In भुक्ता ब्राह्मणाः the eating of rice is transferred to the Brahmana. (Similarly here also the knowledge of the measures is attributed to the knower, the forest-ranger). In this manner instances like "वनाय पीतप्रतिबद्धवत्साम्" and "पातुं न प्रथमं—" &c., are also explained. Or = विदितवान्, the क्त being in the active voice. Though the root विद is सकर्मक yet it is regarded as an अकर्मक one, because the speaker does not want to refer to the कर्म। A similar instance is seen in "आश्रितः कर्त्ता"। When the कर्म of a transitive verb is अविवक्षित the root is regarded as intransitive by the dictum "धातोरर्थान्तरे—" (see *Char.*), Or again विदित has क्त in the कर्तृवाच्य the meaning being, he has known

(विदित), *i.e.*, Yudhisthira was informed of his arrival by warders &c. 8. शोक etc.—The sense is, above grief, dejection &c. 9. बल etc.—The विभक्ति in युधि is retained by the rule "हलदन्तात्—" and then there is षत्व in स्थिर by "गवि—" (see *Char*). 10. अत्र etc.—The अलङ्कार here is वृत्त्यनुप्रास because of the repetition for once of a group of vowels and consonants in 'वने वने—"। In this canto the metre is वंशस्थ the definition being—the triads ज, त, ज, र in order are called वंशस्थ, (see Notes on metre at the end).

Charcha

1. श्रियः—श्रयति पुरुषमिति श्रि + क्विप् कर्त्तरि=श्रीः The Royal Fortune, राजलक्ष्मीः। तस्याः। कृद्योगे कर्मणि षष्ठी by the rule 'कर्तृकर्मणोः कृति'—कर्त्ता and कर्म्म take षष्ठी in connection with a कृदन्त word. Here the कृदन्त word is पालनीम्। The इ of the root श्रि is lengthened by the Varttika "क्विप् वचिप्रच्छि-आयतस्तु—कटप्रु-जुश्रीणां दीर्घोऽसम्प्रसारणञ्च"। तिङ्योगे, श्रीः पाल्यते ; कृद्योगे, श्रियः पालनी।

2. कुरूणाम्—कुरु is the name of a race of Kshattriyas. कुरूणां निवासो जनपदः कुरवः ; the affix अण् which is to be attached to the word कुरु by the rule "तस्य निवासः" disappears by the rule "जनपदे लुप्"। Again the word कुरु, though meaning a single kingdom, is in the plural by the rule "लुपि युक्तवत् व्यक्तिवचने"—when disappearance of an affix is enjoined by the word लुप, it is to be understood that the *gender* and *number* of the word derived, are to be the same as those of the stem. Hence कुरूणाम् indicating a plural idea, we get कुरवः, जनपदः। शेषसम्बन्धे षष्ठी। The सम्बन्ध is with अधिपस्य।

3. अधिपस्य—अधिपातीति अधि+पा+क कर्त्तरि=अधिपः king. The क is attached by the rule "आतश्चोपसर्गे"—आकारान्त roots take क when preceded by an उपसर्ग। तस्य। शेषे षष्ठी। The सम्बन्ध is with वृत्तिम्।

4. पालनीम्—पाल्यते अनया इति पा+ल्युट् करणे+ङीप् स्त्रियाम्=पालनी protector ताम्। Qual, वृत्तिम्। The ल्युट् is attached by the rule "करणाधिकरणयोश्च"—ल्युट् is attached also in करण and अधिकरण-वाच्य। The ङीप् comes in by "टिड्ढाणञ्-द्वयसज् दघ्नञ्-मात्रच्-ठक्-ठञ्-कञ्-क्वरपः"—ङीप् comes after अकारान्त words derived with the affix ट, अण्, अञ् etc, and an affix that drops ट but not if the word is at the end of a बहुव्रीहि। Here पालनी has ल्युट् which drops ट, hence the ङीप्।

5. प्रजासु—प्र+जन+ड कर्त्तरि+टाप् स्त्रियाम्=प्रजा। तासु। Among the subjects. विषयाधिकरणे ७मी। प्रजा means both offspring and subject. cf. "प्रजाः प्रजाः स्वा इव तन्त्रयित्वा" etc. Sak. v.

6. वृत्तिम्—वर्त्तते अनया इति वृत+क्तिन् करणे=वृत्तिः measures. ताम्। Obj. of वेदितुम्।

7. अयुङ्क्त—युज (रुधादि)+लङ् त employed, Nom. युधिष्ठिरः understood. युनक्ति—युङ्क्ते, अयुनक, लुङ् अयुजत्—अयौक्षीत्। कर्त्रभि-प्राये क्रियाफले आत्मनेपदम्। Yudhisthira employed him for his own benefit. He himself wanted to know (वेदितुम्); the वनेचर was but a medium.

8. वेदितुम्—विद्+तुमुन् भावे to know. The knowledge is Yudhisthira's own. He knows through the वनेचर। Of course this implies that the वनेचर too should know. But the forester's knowledge is merely to communicate it to Yudhisthira and

not to benefit himself. Hence Yudhisthira is the कर्त्ता of both योजनक्रिया and वेदनक्रिया, consequently the तुमन् in वेदितुम् is quite regular. Note also that in the Prose order we say वेदितुं यमयुङ्क्त not यं वेदितुमयुङ्क्त। The latter makes the foresters mere instrument. The अदादि and तुदादि roots give वेदितुम् while from the दिवादि and रुधादि roots we get वेत्तुम् without इट।

9. वर्णिलिङ्गी—वर्णं is ब्रह्मचर्यं। वर्णः अस्यास्तीति वर्णी a Brahmacharin, इनि here is by "वर्णाद्‌ब्रह्मचारिणि"—वर्ण takes इनि मत्वर्थीय when meaning a ब्रह्मचारी। तस्य लिङ्गम्=वर्णिलिङ्गम्—षष्ठीतत्। वर्णिलिङ्गमस्य अस्तीति वर्णिलिङ्गी (वर्णिलिङ्ग+इन्)। Pred of वनेचरः। The construction is स वनेचरः वर्णिलिङ्गी भूत्वा—He in the guise of an ascetic. Malli—construes वर्णिलिङ्गी स वनेचरः विदितः समाययौ—That forest ranger in the garb of an ascetic came back after having known. This does not explain the necessity for the disguise. The disguise was only to gain information unsuspected by Duryodhana's people. Hence वर्णिलिङ्गी seems to go better with विदितः। Knowing of परवृत्तान्त in the guise of a तापस is seen in Manu VII, Sl. 154 also under "पञ्चवर्गं च तत्त्वतः" etc.

10: विदितः—वेदनम् विदितम्, विद+क्त नपुंसके भावे। विदितमस्यास्तीति विदित+अच् मत्वर्थीय=विदितः having knowledge. Pred. Adj of वनेचर। The अच् here is added by "अर्श आदिभ्योऽच्"—words of the अर्श आदि class (अर्श आदि is आकृतिगण) take अच् in the sense of मतुप्। The Bhasya has similar instances in—पीता गावः, भक्ता ब्राह्मणाः, विभक्ता भ्रातरः। The Bhashya also gives an alternative explanation. It says पीताः गावः etc. stand for पीतोदकाः गावः etc.—the उत्तरपद 'उदक' etc. being elided as the meaning is obvious even without them. Similarly here विदितः means विदितवृत्तान्तः the

उत्तरपद 'वृत्तान्त' being elided. Also see Malli—"अथवा उत्तरपदलोपो ...वनेचरे उपचर्यते" and notes thereon. Malli suggests a third alternative with कर्त्तरि क्त in विदितः, treating the verb विद as अकर्मक because no कर्म is mentioned—the dictum being—"धातोरर्थान्तरे वृत्तेर्धात्वर्थेनोपसंग्रहात्। प्रसिद्धेरविवक्षातः, कर्मणोऽकर्मिका क्रिया" (A सकर्मक verb may become अकर्मक when used in different sense; when its object is included within the meaning of the verb itself; when the कर्म is well-known; or when the कर्म is suppressed). Bhattoji however goes against Malli, holding in his Manorama that कर्त्तरि क्त is not available after roots that have become अकर्मक through अविवक्षा of the कर्म! "गत्यर्थाकर्मक—" इति सूत्रे अपि न गृह्यन्ते। दत्तवान् पक्कवान् इत्यादर्थे दत्त पक्क इत्यापत्तेः"। Malli's support by the rule "आश्रितः कर्त्ता" is unfounded, for there the क्त in the कर्त्तृवाच्य is by निपातन in this very rule. The Bhashya says "आश्रित इति क्तः कर्त्तरि निपात्यते"। Yet a fourth suggestion is विदित has क्त कर्मणि and means युधिष्ठिरेण विज्ञातः—known by Yudhishthira as waiting at the door for an interview. द्वारि प्राप्तं वनेचरं युधिष्ठिरो जानाति = वनेचरं प्रतिहारादिः युधिष्ठिरं ज्ञापयति = वनेचरः प्रतिहारादिना युधिष्ठिरं ज्ञापितः। See Malli प्रतिहारादिना etc. Or we may say—'वेदनं वित्, ततः क्विबन्तात् तारकादित्वात् इतचि विदित इति तु सुवर्णरेखा—' दुर्घटवृत्तिः। विद + क्विप् भावे = वित्; वित् + इतच् = विदितः।

To sum up we have four suggestions altogether (after Malli)....

(a) विदित with भावे क्त means knowledge; then विदित + अच् मत्वर्थे = विदितः।

(b) विदितः = विदितवृत्तान्तः and has कर्मणि क्त।

(c) विदितः = विदितवान् with कर्त्तरि क्त।

(d) विदितः = ज्ञातः with कर्मणि क्त।

The first two are after the भाष्य। The third is opposed to the भाष्य; and the fourth is very unusual though grammatically sound by the dictum "बुद्धिभक्ष्यार्थयोः शब्दकर्मणाञ्च निजेच्छया"। The usual form is वनेचरं प्रतिहारदिना युधिष्ठिरो ज्ञापितः। (c) and (d) indeed look like interpolations.

11. समाययौ—came back सम + आ + या + लिट् अ। Nom. वनेचरः—the obj. being युधिष्ठिरम्। [लङ् अयात, लुङ् अयासीत् लृट् यास्यति]।

12. युधिष्ठिरम्—युधि रणे स्थिरः युधिष्ठिरः ७मी तत। A name (संज्ञा) of धर्मराज। This is an instance of अलुक् of the ७मी in the compound. The rule "संज्ञायाम्" guides the ७मी तत् here, and then the सप्तमी in युधि is retained by "हलदन्तात सप्तम्याः संज्ञायाम्"—the सप्तमी विभक्ति is retained after हलन्त and अदन्त words when the compound is a संज्ञा। Next we get षत्व in स्थिर by "गवियुधिभ्यां स्थिरः"—The स of स्थिर becomes ष after गवि and युधि।

13. द्वैतवने—अधिं ७मी। द्वौ शोकमोहौ इतौ गतौ अस्मात इति द्वीतम् (द्वि + इ + क्त कर्त्तरि) ; द्वीतमेव द्वैतम। प्रज्ञादित्वात् स्वार्थे अण्। द्वैतञ्च तत वनञ्च इतिद्वैतवनम् कर्मधा—। तस्मिन्। Or—द्वि + तल् भावे = द्विता। तत. स्वार्थे अण। In the forest named Dvaitavana. The Pandavas first entered the Kamyaka forest, thence they went to Dvaitavana.

14. वनेचरः—वने चरतीति वनेचरः a forest-ranger वने + चर + ट कर्त्तरि। चर taking ट in the कर्त्तृवाच्य by the rule "चरेट."। The विभक्ति in वने is retained by "तत्पुरुषे कृति बहुलम्"—The विभक्ति in a तत्पुरुष compound is optionally retained when a कृत्प्रत्ययान्त word follows. Nom. to समाययौ।

15. Voice—यः प्रयुज्यत वर्णिलिङ्गिना विदितेन तेन वनेचरेण युधिष्ठिरः समाययिे।

2. *Forester unmoved though news bad.*

कृतप्रणामस्य महीं महीभुजे
जितां सपत्नेन निवेदयिष्यतः ।
न विव्यथे तस्य मनो न हि प्रियं
प्रवक्तुमिच्छन्ति मृषा हितैषिणः ॥२॥

Vyak—कृतप्रणामस्य तस्य मनः न विव्यथे [After having bowed down to Yudhisthira, he felt no pang in his mind] What was the occassion for feeling it ?—महीं सपत्नेन जिता निवेदयिष्यतः तस्य [His first duty was to bow to the king ; next to come was the report that the enemy had gained over the world to his side. When about to break this news he felt no pang]. There was no question why his report should pain him ?—महीभुजे निवेदयिष्यतः [The news was to be communicated to the very person who had so long been enjoying the Earth as his own. He would certainly feel the loss of the Earth. Yet the thought that the news would shock him did not pain the forester.] But he was Yudhisthira's man, should he not sympathize with the master in his dire distress ?—हितैषिणः मृषा प्रियं प्रवक्तुं न इच्छन्ति हि [A true well-wisher always reports facts as they are without troubling himself as to how the report would affect the listener just then Hence the forester never thought of uttering an untruth even to please his king. One feels a pang only when one is forced to say something against one's wish. Here as even the wish to speak differently was not in the mind of the forester, there was no occassion for him to be pained].

Prose and Syn.—कृतप्रणामस्य (कृतः प्रणामो येन तादृशस्य विहिताभिवादनस्य) सपत्नेन (रिपुणा) जिताम् (अधिकृताम्) महीम् (पृथिवीम्) महीभुजे (भूपतये) निवेदयिष्यतः (ज्ञापयिष्यतः) तस्य मनः न विव्यथे (न चचाल)। हि (यस्मात्) हितैषिणः (शुभार्थिनः) मृषा (अलीकम्) प्रियम् (मधुरम्) प्रवक्तुम् (कथयितुम्) न इच्छन्ति। Or place हि after न as नहि इच्छन्ति।

Bengali—প্রণাম করিয়া যখন সে রাজাকে (যুধিষ্ঠিরকে), পৃথিবী শত্রুকর্ত্তৃক জিত (অধিকৃত) হইয়াছে এই সংবাদ দিতে গেল, তখন তাঁহার মনে ব্যথা হইল না; বাস্তবিক (Or কারণ), হিতাকাঙ্ক্ষী ব্যক্তি মিথ্যা প্রিয়বাক্য বলিতে ইচ্ছা করেন না।

English—Of him, with obeisance rendered and about to report to the enjoyer of the world that his world was won over by the enemy, the heart did not ache ; for, those who wish well, do not think of telling false pleasant words.

Explanation—The forester bowed the king and commenced his report. He knew the report would pain his master but the thought did not trouble him. He was a true well-wisher of Yudhisthira, and as such, he thought he should not delude him into a sense of security with a false report merely because the truth was an unpleasant one. On the other hand adverse facts correctly reported would give his master time to provide against them and that is just whet he sincerely wished for.

Malli.—सम्प्रति तत्कालोचितत्व (? तत्कालोचित) मादिशयन् तस्य तद्गुणसम्पन्नत्वमादर्शयन् आह कृतप्रणामस्य इति। 'कृतप्रणामस्य' तत्कालोचितत्वात् कृतनमस्कारस्य 'सपत्नेन रिपुणा दुर्योधनेन ["रिपौ वैरिसपत्नारिद्विषद्द्वेषणदुर्हृदः" इत्यमरः] 'जितां' स्वाधीनीकृतां महीं 'महीभुजे' युधिष्ठिराय [क्रियाग्रहणात् सम्प्रदानत्वम्2]। 'निवेदयिष्यतः' ज्ञापयिष्यतः ["लृटः सद्वा" इति शतृप्रत्ययः3] 'तस्य' वनेचरस्य 'मनो न विव्यथे,' कथमीदृग् अप्रियं राज्ञे विज्ञापयामिति मनसि न चचाल इत्यर्थः4। ["व्यथ भयचलनयोः" इति धातोः लिट्]। उक्तमर्थम् अर्थान्तरन्यासेन समर्थयति, हीति—'हि यस्मात् हितम् इच्छन्तीति 'हितैषिणः'

स्वामिहितार्थिनः पुरुषाः 'मृषा मिथ्याभूतं प्रियं प्रवक्तुं न इच्छन्ति'; अन्यथा कार्य-विघातकतया स्वामिद्रोहिणः स्युरिति भावः5। "अनौद्धत्यम् अनालस्यम् अनृषाभाषित्वम् अभ्यूहकत्वम् चेति चारगुणाः" इति नीतिवाक्यामृते6 ॥२॥

Notes on Malli

1. तत्काल etc.—Making him report as suited the occasion and showing that he had the necessary qualification for it the poet says कृतप्रणामस्य etc. [Here तत्कालोचितत्व is copyist's slip for तत्कालोचित। वनेचरः तत्कालोचितमादिशति = कविः वनेचरेण तत्कालोचितमादेशयति = कविः वनेचरेण तत्कालोचितमादेशयन् etc. तद्गुण is तत्कालोचितादेशकत्वगुण the qualification for speaking what is opportune.] 2 In महीभुजे there is चतुर्थी सम्प्रदाने, the सम्प्रदानता being by the Varttika "क्रियाग्रहणम अपि कर्त्तव्यम्" (See *Charcha*). 3. There is शतृप्रत्यय in निवेदयिष्यतः by "लृटः सद्वा" (See *Charcha*). 4. The sense is, he was not moved to think, how I should relate such an unpleasant thing to the king. 5. अन्यथा etc.—Otherwise by ruining master's cause they would be so many traitors to the master. 6. The नीतिवाक्यामृत says that the qualifications of a spy are non-despondence, non-laziness, truthfulness and correct-guessing, [*N. B.*—The reading नीतिवाक्यामृतम् rather should be usual, for Malli, generally uses १मा in such cases.]

Charcha

1. कृतप्र etc.—कृ + क्त कर्मणि = कृतः। प्र + नम + घञ् भावे = प्रणामः salutation. कृतः प्रणामो येन सः who has saluted बहु—। तस्य। Qual. तस्य।

महीभुजे—महीं भुनक्ति इति मही+भुज+क्विप् कर्तरि = महीभुज् the protector of the earth *i. e.* (here) Yudhisthira. तस्मै। चतुर्थी by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिनः'—when one act is done

directly with a view to a second, the कर्म of the second takes चतुर्थी if the second act is not mentioned explicitly. मह्रीभुजं बोधयितुं निवेदयिष्यतः इत्यर्थः। Acc. to the Bhashya, however, the general rule "कर्मणा यमभिप्रैति स सम्प्रदानम्' applies—the कर्म of निवेदयिष्यतः i.e., मही is intended (अभिप्रेत) for महीभुज्। In the 1st. case we get कर्मणि ४र्थी and सम्प्रदाने ४र्थी in the second. Malli however following the Vritti makes सम्प्रदानत्व only in connection with the कर्म of the root दा। Hence he makes सम्प्रदानत्व of महीभुज here by the Varttika "क्रियाग्रहणमपि कर्त्तव्यम्।" He that enjoys मही naturally feels the loss of मही—loss of the object of enjoyment is always felt keenly by the enjoyer. Henee it seems भुज should be taken here in the sense to enjoy in preference to the sense 'to protect'. The derivation is then better given as महीं भुङ्क्ते इति मही + भुज + क्विप् कर्त्तरि।

3. जिताम्—जि + क्त कर्मणि स्त्रियाम् = जिता conquered ताम्। Qual. महीम्।

4. सपत्नेन—सपत्न, enemy, is a primitive word (अव्युत्पन्न), or some derive it with अ added to सपत्नी in the sense of 'like'. सपत्नीव इति सपत्नी + अ = सपत्न:। The Kaaika says "सपत्नशब्दः शत्रुपर्य्यायः शब्दान्तरम् अव्युत्पन्नमेव। सपत्नीशब्दात् अपरे अकारमिवार्थे निपातयन्ति"। अनुक्ते कर्त्तरि ३या।

5. निवेदयिष्यतः—नि + विद + णिच् लृट् स्थाने शतृ = निवेदयिष्यत् about to report तस्य। Qual. तस्य। The शतृ in लृट् is here guided by "लृटः सद्वा"—सत् (i.e., शतृ and शानच्) are added to roots in लृट्।

6. विव्यथे—व्यथ + लिट ए कर्त्तरि। Trembled. [व्यथते, अव्यथिष्ट] Nom. is मनः।

7. हि—Malli. takes it हेतौ meaning 'because' प्रकाश्‌। Or हि is अवधारणे meaning certainty. "हि हेताववधारणे" इत्यमरः॥

8. प्रवक्तुम्—प्र + वच्‌ + तुमुन्‌ = प्रवक्तुम to speak.

9. इच्छन्ति—इष + लट्‌ अन्ति। [ऐच्छत, ऐषीत्‌]। Nom. is हितैषिणः।

10. मृषा—An अव्यय meaning falsehood, Adj. Qual. प्रियम्‌।

11. हितैषिणः—हित is good; welfare, हितमिच्छन्तीति हित + इष्‌ + णिनि कर्त्तरि ताच्छील्ये (habit) = हितैषिणः। The णिनि is by "सुप्यजातौ णिनिः ताच्छील्ये"—णिनि is added to roots having a सुबन्त word as उपपद and denoting habit but not implying जाति।

12. Remark—For "नहि प्रियं प्रवक्तुमिच्छन्ति मृषा हितैषिणः"—See also under Sl. 4.

13. Voice—...मनसा विव्यथे। हितैषिभिः इष्यते।

3. *He began with king's permission.*

द्विषां विघाताय विधातुमिच्छतो
रहस्यनुज्ञामधिगम्य भूभृतः।
स सौष्ठवौदार्य्यविशेषशालिनीं
विनिश्चितार्थामिति वाचमाददे ॥३॥

Prak.—स रहसि वाचम्‌ आददे [He spoke thus when alone with the king]. Did he not wait for the king's permission to speak ?—भूभृतः अनुज्ञाम्‌ अधिगम्य आददे [Yes, he first got permission and then spoke]. Kings are tardy in giving permission—द्विषां विघाताय विधातुम्‌ इच्छतः भूभृतः [True ; but in this case the king himself was burning with impatience to listen, because he was anxious to take steps for the suppression of his enemies, and that depended wholly on the nature of the report]. But

the drawing up of a report requires considerable skill—सौष्टवौदार्य्यविशेषशालिनीं वाचम् आददे [Yes ; the report the forester made was clothed in elegant language and breathed noble sentiments]. But in the report at the present moment these two are immaterial ; it is the correctness of the facts repoted that matters—विनिश्चितार्थां वाचम् आददे [Certainly the facts were carefully ascertained by the forester and he based his report on those facts].

Prose and Syn.—रहसि (एकान्ते) स द्विषाम् (शत्रूणाम्) विधानाय (उच्छेदाय) विधातुम् इच्छतः (व्यापार कर्त्तुकामस्य) भूभृतः (महीपालस्य) अनुज्ञाम् (अनुमतिम्) अधिगम्य (प्राप्य) सौष्टवौदार्य्यविशेषशालिनीम् (सौष्टवेन शब्दवैचित्र्येण औदार्येण च अर्थसम्पत्त्या च विशेषेण अतिशयेन शालते, शोभते या तां ; शब्दार्थवैचित्र्यवतीम्) विनिश्चितार्थाम् (प्रमाणनिरूपितविषयाम्) इति (एतत्) वाचम् (वाक्यम्) आददे (उवाच)। Or place रहसि before इति।

Eng.—Having got in private the premission of the king who was eager to arrange for the destruction of his enemies, he made this speech particularly brilliant in purity (of composition) and nobleness (of thought) and teeming with well-ascertained facts.

Beng.—রাজা অরিগণের বিনাশের উপায় উদ্ভাবনে উৎসুক ছিলেন। কিরাত নির্জনে তাঁহার আদেশ লইয়া নির্দোষ শব্দবিন্যাসে ও উচ্চভাবে বিশেষরূপে ভূষিত এবং প্রমাণ দ্বারা নির্ণীত বৃত্তান্তের অবলম্বনে এই বাক্য বলিলেন।

Expl.—Yudhisthira was burning with impatience to listen to the forester's story. He was anxious to take steps for the suppression of his enemies and the nature of those steps depended mainly on the report he was now about to receive. The report was clothed in elegant language, breathed noble sentiments and was full of facts carefully ascertained. It was as below.

Malli.—तथापि प्रियार्हे राज्ञि कटुनिष्ठुरोक्तिमेषां युक्ता इत्याशङ्क्य स्वाम्यनुज्ञायां न दुष्यतीति आशयेनाह, द्विषामिति। 'रहसि' एकान्ते 'स वनेचरः 'द्विषां' शत्रूणाम् [कर्मणि षष्ठी] 'विघाताय' द्विषः विहन्तुमित्यर्थः ["तुमर्थाच्च भाववचनात्" इति ४र्थी। "भाववचनाश्च' इति तुमर्थे घञ्प्रत्ययः। अत्र तादर्थ्ये चतुर्थ्यामपि न दोषः। तथापि प्रयोगवैचित्र्यविशेषस्य अपि अलङ्कारत्वात् एवं व्याचष्टे] "स्थिधातु" व्यापार कर्तुम् 'स्थितः' ["समानकर्तृकेषु तुमुन'] द्विषो विहन्तुम उद्युक्तस्यमस्य (? उद्योत्यमानस्य)4 इत्यर्थः। अतएव 'भूभृतः' युधिष्ठिरस्य 'अनुज्ञामधिगम्य' प्राप्य सुष्टु भावः "सौष्ठवः शब्दसामर्थ्य [सुष्टुशब्दात् अव्ययात् उद्गातादित्वात् अञ प्रत्ययः] उदारस्य भावः 'औदार्य्यम् अर्थसम्पत्तिः। तयोः द्वन्द्वः। सौष्ठवौदार्य्ये [अत्र औदार्य्यशब्दस्य अजाद्यदन्तत्वे अपि 'लघ्वक्षरेऽल्पो: क्रियाया" इत्यत्र अल्पस्वरस्यापि हेतुपदस्य पूर्वनिपातम् अकुर्वता सूत्रकृता एव पूर्वनिपातशास्त्रस्य अनित्यत्वज्ञापनात् न पूर्वनिपातः। उक्तञ्च काशिकायाम् "अयमेव "लघ्वक्षरेऽल्पो" रिति निर्देशः पूर्वनिपातव्यभिचारचिह्नम्' 'इति5। ते एव विशेषः, तयोर्वा विशेषः, तेन 'शालते शोभते इति 'सौष्ठवौदार्य्यविशेषशालिनी' ताम्, [ताच्छील्ये णिनिः] 'विनिश्चितार्थां' विशेषतः प्रमाणतो निर्णीतार्थाम् इति वक्ष्यमाणरूपां 'वाचमाददे' स्वीकृतवान् उवाच इत्यर्थः॥ ३॥

Notes on Malli.

1. तथापि etc.—Apprehending the criticism that in the matter of the king who deserved sweet words, a harsh and bitter speech was out of place, the poet says द्विषाम् ete.—meaning that the same was not unbecoming if with the king's approval. 2. तुमर्थात् etc.—In विघाताय there is घञ् भावे in the sense of तुमुन् by "भाववचनाश्च" and the ४र्थी comes in by the rule "तुमर्थाच्च भाववचनात्" (See *Charcha*). There is no harm in तादर्थ्ये ४र्थी also. Still it is explained differently for variety of uses too is an embellishment. 3. समान etc.—तुमुन is used when it

has the same nominative with the finite verb. 4 उद्युक्त etc. —Here all have उद्युक्तस्यात्मनः which is meaningless. It is very likely a copyists' slip for उद्योक्ष्यमाणस्य। The meaning then is —of one who was about to exert to kill his enemies, 5 भव etc.—Here the word औदार्य begins with a vowel and ends in a short अ, so it ought to have been placed first in the द्वन्द्व compound सौष्ठवौदार्य by the rule "अजाद्यदन्तम्"। But as Panini himself, the maker of the Sutras, violates his पूर्वनिपातशास्त्र by not placing first the word हेतु in the द्वन्द्व compound लक्षणहेत्वोः [in the Sutra "लक्षणहेत्वोः क्रियायाः," हेतु should lead by the rule "अल्पाच्तरम्"—that which has fewer vowel leads in a द्वन्द्व] we conclude that the rules guiding पूर्वनिपात are not obligatory. Thus the Kasika says—'This very compound लक्षणहेत्वोः is an indication of the non-obligatory character of पूर्वनिपात'।

Charcha

1. द्विषाम्—द्विषन्ति इति द्विष्+क्विप् कर्त्तरि=द्विष, enemies, तेषाम्। कृद्योगात् कर्मणि षष्ठी। The कृत् is the घञ् in विघाताय।

2. विघाताय—विहन्तुमिति वि+हन्+घञ् भावे=विघात destruction. The घञ् is by the rule "भाववचनाश्च"—घञ् is added to roots in the भाववाच्य in the sense of तुमुन्। Then there is ४र्थी in विघाताय by the rule "तुमर्थाच्च भाववचनात्"—A word formed with घञ् भावे by "भाववचनाश्च" and having meaning like that of a तुमुन् takes ४र्थी। Malli, also suggests तादर्थ्ये ४र्थी here But when a special rule applies, तादर्थ्ये ४र्थी (a general vartika) should be avoided, otherwise every case of "तुमर्थाच्च—' comes under तादर्थ्य ४र्थी and the Sutra becomes useless.

3. विधातुम्—वि + धा + तुमुन् भावे। This is an intransitive use. Malli renders it as व्यापारं कर्तुम् to exert.

4. इच्छतः—इष + शतृ = इच्छत् wishing। तस्य। Qual. भूभृतः।

5. रहसि—रमन्ते अस्मिन् इति रम + असुन—रहस् secrecy; निर्जनम्। The base is in the neuter like पयस्। तस्मिन्; रहसि in private. Malli connects it with अधिगम्य—meaning he took the king's premission in private; but taking premission to relate facts does not require privacy, though the report has to be made privately. So it is better to connect रहसि with आददे। Also see sl. 26 where Yudhisthira breaks the news to Draupadi and his brothers, showing that the forester reported the matter to him secretly.

6. अनुज्ञाम्—अनु + ज्ञा + अङ भावे = अनुज्ञा permission; ताम्। कर्म of अधिगम्य।

7. अधिगम्य—अधि + गम + ल्यप अधिगम्य having got. The alternative form is अधिगत्य। Cf. "अधिगत्य जगत्यधीश्वरादथ—" *Naishada.*

8. भूभृतः—भुवं बिभर्त्तीति भू + भृ + क्विप् कर्त्तरि = भूभृत a king. तस्य। षष्ठी शेषे। Or भूभृतः is अपादाने पञ्चमी, the construction being सः अनुज्ञां भूभृतः अधिगम्य—he having got permission from the king.

9, सौष्टव etc.—सुष्टु means good (an अव्यय)। तस्य भावः इति सुष्टु + अञ् = सौष्टवम् elegance. उदार is महत्। तस्य भावः उदार + ष्यञ = औदार्यम् greatness. The greatness lies in sentiment. वि + शिष + घञ् भावे = विशेष excess or excellence. सौष्टवञ्च औदार्यञ्च, सौष्टवौदार्य्ये, इतरेतरद्वन्द्वः। The पूर्वनिपात is not obligatory (See notes on Malli). Also cf. "लोचनाधरकृताहृतरागा" etc. तयोः विशेषः सौष्टवौदार्य्यविशेषः excellence of elegence in style and nobleness of sentiment. तेन शालते शोभते

इति सौष्ठवौदार्यविशेष + शाल + णिनि कर्त्तरि (ताच्छील्ये) + ङीप् स्त्रियाम्= सौष्ठवौदार्यविशेषशालिनी resplendent in excellence of etc. ताम् । Qual. वाचम् ।

10. विनिश्चितार्थाम्—निश्चित is certain, विशेषेण निश्चितः विनिश्चितः, प्रादिवत्, perfectly certain. विनिश्चितः अर्थः यस्याः साः, बहु— । ताम् । Qual. वाचम् । Here अर्थ means वस्तु the subject-matter ; and विनिश्चितार्थाम् implies that the subject matter was well-ascertained. If अर्थ here meant अभिधेय then there would be tautology , for अभिधेय is already referred to by the word औदार्य meaning अर्थसम्पत् as distinguished from शब्दसम्पत् expressed by the word सौष्ठव ।

11. इति—Refers to the following speech. An अव्यय । Here qualifies वाचम् ।

12. आददे—आङ्+दा + लिट् ए=आददे said. [ददाति दत्ते, अददात्—अदत्त, अदात्—अदित, दास्यति—ते] । The आत्मनेपद is here by "आङो दोऽनास्यविहरणे—The root दा preceded by आङ् takes आत्मनेपद when not meaning opening of the mouth. Nom. is सः । The obj. is वाचम् । Comp.—आदत्ते in our Rag. I sl. 18. also in sl. 2 XIV.

13. *Voice*—तेन......शालिनी विनिश्चितार्था वाक् आददे ।

4. *Pardon Sire if news bad, I cannot deceive.*

क्रियासु युक्तैर्नृप चारचक्षुषो
न वञ्चनीयाः प्रभवोऽनुजीविभिः ।
अतोऽर्हसि क्षन्तुमसाधु साधु वा
हितं मनोहारि च दुर्लभं वचः ॥ ४ ॥

Prak.—हे नृप, अनुजीविभिः प्रभवो न वञ्चनीयाः [Dependents must not deceive or mislead their masters]. That would be bad

indeed—क्रियासु युक्तैः अनुजीविभिः [It is bad speaking generally, but worse in the case of men employed on special mission]. But on the other hand masters, too should not allow theemselves to be misled—प्रभवः चारचक्षुषः [They cannot help it. Masters see things through the eyes of their emissaries ; and if these people try to deceive, the masters are helpless in the matter]. Well what is the use of all this introduction—अतः असाधु साधु वा क्षन्तुम् अर्हसि [I say all this to crave indulgence in what I am going to say, be it agreeable or disagreeable]. Why not avoid the disagreeable ?—हितं मनोहारि च वचः दुर्लभम् [The agreeable may not be wholesome in the long run. But it is rare for the pleasant to prove benefiicial also].

Prose and Syn,—हे नृप (नरनाथ) क्रियासु युक्तैः (कारणीयेषु व्यापारितैः) अनुजीविभिः (भृत्यैः) चारचक्षुषः (चाराः चक्षूंषि येषां ते चरलोचनाः) प्रभवः (स्वामिनः) न वञ्चनीयाः (न प्रतारणीयाः)। अतः (अस्मात्) असाधु (अप्रियम्) साधु (प्रियम्) वा (अपि) क्षन्तुम् (सोढुम्) अर्हसि (युज्यसे)। हितम् (पथ्यम्) मनोहारि (प्रियम्) च वचः (वाक्यम्) दुर्लभम् (दुष्प्रापम्)।

Eng.—Masters with spies for eyes are not, O King, to be misled by dependents detailed on special duties. So it behoves you to tolerate the agreeable as well as the dis-agreeable (*Or*— whether agreeable or disagreeable). A salutary yet pleasant advice is rare.

Beng.—রাজন্, চারগণই প্রভুদিগের চক্ষু। কার্য্যবিশেষে নিযুক্ত হইয়া প্রভুদিগকে প্রতারণা করা কিছুতেই তাহাদের উচিত নয়। অতএব প্রিয় হউক আর অপ্রিয় হউক, আমার কথা ক্ষমার যোগ্য ; হিত অথচ মনোরম বাক্য অতি দুর্লভ।

Expl.—It is not possible for a king to see all state-affairs himself. He gathers information through emissaries. Hence

for the welfare of the king and his kingdom the emissaries should be truthful. The forester knew this and was going to report correctly. He also knew that the facts being unpleasant his words would sound somewhat bitter to his master. He therefore craves indulgence for his speech. Says he—Forgive me, Master, for my bitter words, they are wholesome ; and what is wholesome is as a rule not pleasant.

Malli.—प्रथमं तावत् अप्रियनिवेदकम् आत्मानं प्रति क्षमां याचते क्रियास्विति1। 'हे नृप', 'क्रियासु' कार्य्यवस्तुषु 'युक्तैः' नियुक्तैः 'अनुजीविभिः' भृत्यैः चारादिभिरित्यर्थः। चरन्तीति चराः [पचाद्यच्]। ते एव चाराः [चरैः पचाद्यजन्तात् प्रज्ञादित्वात् अण् प्रत्ययः2]। ते एव चक्षूंषि येषां ते चारचक्षुषः ["स्वपरमण्डलकार्य्याकार्य्यविलोकने चाराश्चक्षूंषि क्षितिपतीनाम्" इति नीति वाक्यामृते (? स्रतम्)। तदुक्तम्—"गावः पश्यन्ति गन्धेन वेदैः पश्यन्ति पण्डिताः। चारैः पश्यन्ति राजानः चक्षुर्भ्यामितरे जनाः॥" इति3] 'प्रभवः' निग्रहानुग्रहसमर्थाः स्वामिनो 'न वञ्चनीयाः' न प्रतारणीयाः, सत्यमेव वक्तव्या इत्यर्थः। चारापचारे चक्षुरपचारवत् राज्ञां पदे पदे निपात इतिभावः4। अतः अप्रतार्य्यत्वात् हेतोः 'असाधु' अप्रियं 'साधु प्रियं वा मदुक्तमिति शेषः। वा शब्दोऽप्यर्थे। 'क्षन्तुं' सोढुं 'अर्हसि'। कुतः—'हितं मनोहारि' प्रिय 'वचः दुर्लभम्'। अतः मद्वचोऽपि हितत्वात् अप्रियमपि क्षन्तव्यम् इत्यर्थः5॥

Notes on Malli

1. प्रथमम् etc.—At the outset he craves indulgence with regard to his own self, the reporter of the disagreeable. 2. चरैः etc.—चर is from the root चर with अच् of the पचादि class attached. It is of the प्रज्ञादि class, hence takes अण् (स्वार्थे)। 5. स्वपर etc.—The Nitivakyamrita says, that in judging what is proper and what is improper in one's own and enemy's kingdom, the emissaries are the eyes of king. Elsewhere it is said—Cows

see by scent, the learned by knowledge kings by spies and ordinary people with eyes. [*N.B*—इति गौतिवाक्यावली, in Malli should better be इति नीतिवाक्यामृतम्। For Malli almost always quotes Lexicons etc. ending in प्रथमा। Similar remarks apply in other places where the name of the books etc. quoted is in the ७मी।] 4. चाराय etc.—At the lapse of the spies, kings slip at every step as through lapse of eyes. 5. अतः etc.—So, my speech too should be tolerated for its agreeability though unpleasant.

Charcha

1. क्रियासु—कृ + भावे श स्त्रियाम् = क्रिया undertaking. तासु। अधि ७मी।

2. युक्तैः—युज + क्त कर्मणि = युक्ताः engaged। तैः। Qual, अनुजीविभिः।

3. नृप—नॄन् पाति इति नृ + पा + क कर्त्तरि = नृपः King. उपपदतत्—। तत्सम्बुद्धौ।

4. चारचक्षुषः—चरन्तीति चर + अच् कर्त्तरि पचादि = चराः spies। चराः एव इति चर + अण् स्वार्थे प्रज्ञादि = चाराः। See Malli. चाराः चक्षूंषि येषां ते having spies for their eyes, बहु—। As kings see or manage affairs through information received from the spies, so those spies are his eyes. Qual. प्रभवः।

5. वञ्चनीयाः—वञ्च + णिच् (चुरादि) + अनीयर् कर्मणि = वञ्चनीयाः to be deceived. Agrees with the उक्तकर्म—प्रभवः।

6. प्रभवः—प्रभवन्तीति प्र + भू...ड कर्त्तरि—प्रभवः Lords. उक्ते कर्मणि १मा। The क्रिया is वञ्चनीयाः।

7. अनुजीविभिः—अनुजीवितुं शीलमेषामिति अनु + जीव + णिनि कर्त्तरि ताच्छील्ये अनुजीविनः dependents. तैः। अनुक्ते कर्त्तरि ३या। By the rule "कृत्यानां कर्त्तरि वा', कृत्य affixes allow षष्ठी optionally in their अनुक्त कर्त्ता—thus अनुजीविनाम् is the optional form.

8. अतः—एतद् + अपि (५मी) + तस् अतः for this reason; अस्मात् हेतोः। The word is an अव्यय।

9. अर्हसि—अर्ह+लट् सि=अर्हसि you deserve [आनर्ह, आर्हीत्]।

10. असाधु—साधु is agreeable. न साधु असाधु disagreeable. नञ्तत्—। Adjective used substaintively. कर्म of क्षन्तुम्।

11. हितम्—Salutary. Qual. वचः।

12. मनोहारी—मनो हर्तुं शीलमस्य इति मनस्+हृ+णिनि कर्त्तरि ताच्छील्ये=मनोहारि agreeable, उपपद तत्—। Qual, वचः।

13. दुर्लभम्—दुःखेन लभ्यते इति दुर+लभ्+खल् कर्मणि=दुर्लभम्, उपपद तत्—। Qual. वचः—which is nom, to भवति understood.

14. Voice—युक्ता अनुजीविनः चारचक्षुषः प्रभून् न वञ्चयेयुः।...अर्ह्यते (त्वया)। हितेन मनोहारिणा वचसा दुर्लभेन (भूयते)।

15. Remarks—"हितं मनोहारि च दुर्लभं वचः"—this line and "न हि प्रियं—" (Sl. 2) reflect the sense of Maricha's remark—"अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः"—in the Ramayana.

5. Ministers should frankly report ; kings should patiently listen.

स किंसखा साधु न शास्ति योऽधिपं
हितान्न यः संशृणुते स किम्प्रभुः।
सदानुकूलेषु हि कुर्वते रतिं
नृपेष्वमात्येषु च सर्वसम्पदः॥५॥

Prak.—यः अधिपं साधु न शास्ति स किंसखा [He who does not keep his master correctly informed is a bad advisor]. But masters may not always act upon the information received—यः हितात् न संशृणुते स किंप्रभुः [That one is a bad master who does not listen to well-wisher]. What is the harm that results from all

this ?—अनुकूलेषु नृपेषु अमात्येषु च सर्वसम्पदः सदा रतिं कुर्वते हि [You can judge of the harm by noting the advantages that follow otherwise. When kings and ministers act is unison, all-round prosperity in all departments prevails at all times in the kingdom.] 5.

Prose and Syn.—यः अधिपम् (स्वामिनम्) साधु (उचितम्) न शास्ति (उपदिशति) स किंसखा (दुर्मन्त्री)। यः हितात् (आप्तजनात्) न संशृणुते (आकर्णयति) स किम्प्रभुः (असत्स्वामी)। हि (यतः) नृपेषु (नरेन्द्रेषु) अमात्येषु च (मन्त्रिष्वपि) अनुकूलेषु (परस्परानुरक्तेषु सत्सु) सर्वसम्पदः (निखिलसमृद्धयः) सदा (नित्यम्) रतिम् (अनुरागम्) कुर्वते (दर्शयन्ति)।

English—He is a bad friend who does not rightly advise his master ; that is a bad master who does not take advice from a well-wisher. Kings and ministers being concordant, all prosperity always hold revelry.

Beng.—যিনি রাজাকে উচিত উপদেশ না দেন তিনি মন্দ বন্ধু। যিনি আপ্তজনের বাক্য শ্রবণ না করেন তিনি মন্দ প্রভু। রাজগণ ও অমাত্যগণ পরস্পর অনুকূল হইলে সম্পদসমূহ সর্ব্বদা প্রসন্ন থাকে।

Expl.—It is bad if the servant withholds good advice or if the master refuses to listen to or takes offence at such advice. Prosperity reigns in the kingdom when master and men act in unison. Thus it is my duty to report correctly and yours to listen patiently.

Malli.—तर्हि तुष्णीम्भाव एव वरमित्याशङ्क्य आह स इति।—'यः' सखा अमात्यादिः 'अधिप' 'स्वामिनं साधु' हितं 'न शास्ति' न उपदिशति' ["बुविशासि"— इत्यादिना शासेर्दुहादिपाठात् द्विकर्मकत्वम्2] 'स' हितानुपदेष्टा कुत्सितः सखा 'किंसखा' दुर्मन्त्री इत्यर्थः ["किमः क्षेपे" इति समासान्तप्रतिषेधः3] तथा 'यः प्रभुः निग्रहानुग्रहसमर्थः स्वामी 'हितात्' आप्तजनात् हितोपदेष्टुः सकाशात् ["आख्यातोपयोगे" इत्यपादानत्वात् पञ्चमी4] 'न संशृणुते' न शृणोति हितमिति शेषः। ["समो

गम्यृच्छि—" इत्यादिना संपूर्वात् शृणोतेरकर्मकत्वात् आत्मनेपदम्। अकर्मकत्वम् वैवक्षिकम्5] 'सः' हितमश्रोता प्रभुः किंप्रभुः कुत्सितस्वामी [पूर्ववत् समासः]। सर्वथा सचिवेन वक्तव्यं श्रोतव्यञ्च स्वामिना। एवञ्च राजमन्त्रिणोः ऐकमत्यं स्यात् इत्यर्थः। ऐकमत्यस्य फलमाह, सदेति6—हि' यस्मात् 'नृपेषु' 'स्वामिषु' अमा सह-भवा 'अमात्याः' तेषु च ["अव्ययात्त्यप्"7] 'अनुकूलेषु' परस्परानुरक्तेषु सत्सु सर्व-सम्पदः 'सदा रतिम्' अनुरागं कुर्वन्ति, न जातु जहतीत्यर्थः। अतो मया वक्तव्यं त्वया च श्रोतव्यमिति भावः [अत्रैवं राजमन्त्रिणः हितानुपदेशतदश्रवणयोर्निन्दा-सामर्थ्यविशेषः (? विशेष) ऐकमत्यसाधकारणस्य निर्दिष्टस्य सर्वसम्पत्तिविशेषरूप-कार्य्येण समर्थनात् कार्य्येण कारणसमर्थनरूपः अर्थान्तरन्यासोऽलङ्कारः। तदुक्तम्— "सामान्यविशेषकार्य्यकारणभावाभ्यां निर्दिष्टप्रकृत (?) समर्थनमर्थान्तरन्यासः" इति8] ॥ ५ ॥

Notes on Malli.

1. तर्हि etc.—Apprehending the rejoinder that silence is then preferable, he says स etc. 2. ब्रुवि etc —The root शास being mentioned in the दुहादि list, it is द्विकर्मक ; the Karika is—दुहि-याचिरुधि प्रच्छि भिक्षिचित्रामुपयोगनिमित्तमपूर्वविधौ ब्रुवि-शासिगुणेन च यत् सचते तदकीर्तितमाचरितं कविना ॥ 3. किमः etc.—The समासान्त टच् here is prohibited by 'किमः क्षेपे' (see *Charcha*). 4. आख्याता etc.—Here the पञ्चमी is in the अपादान by the rule "आख्यातोपयोगे" (see *Charcha*). 5. समो etc.—The root सम+श्रु is here treated as अकर्मक and then takes the आत्मनेपद by the rule "समो गम्यृच्छि—" (see *Charcha*). 5. सर्वथा etc.—The minister should advise and the king should listen. Then indeed there would be unanimity between them. The result of the unanimity is described by सदा etc. 7. अव्ययात् etc.—The affix is त्यप् by the rule "अव्ययात्—" । 8. अत्रैवम् etc.—Here the figure is अर्थान्तरन्यास is the shape of

supporting the cause by the effect. The cause here is stated to be the concord of princes and ministers, which again follows from the condemnation of the discord in the shape of ministers not advising what is salutary and kings not listening to what is salutary ; and the effect is the achievement of all prosperity. Thus it is said—An अर्थान्तरन्यास is that in which support is adduced to what is stated either from the relation that subsists between the particular and the general or from that between the cause and the effect [Construe,—सामान्यविशेषभावेन भावाद्वा कार्य्यकारणभावेन भावाद्वा यत् निर्द्दिष्टस्य साधाद्वृतस्य समर्थनं कृतं सः अर्थान्तरन्यासः । कृत is rather awk-wardly placed in the compound].

CHARCHA

1. किंसखा—कुत्सितः सखा, किंसखा, कर्मधा—(नित्यतत्) a bad friend. The समास is guided by "किं क्षेपे"—The word किम् is compounded when censure is implied. The समासान्त affix टच् is expected by the rule "राजाहःसखिभ्यष्टच्"—the words राजन्, अहन्, and सखि take the समासान्त टच् in तत्पुरुष compounds. But it is here barred by the rule "किमः क्षेपे"—the समासान्त is barred after the word किम् implying censure. Predicate to सः ।

2. साधु—The word is here used as a noun, साधु meaning हितम् good advice. समान्ये नपुंसकम् । It is the प्रधानकर्म of the verb शास्ति ।

3. शास्ति—शास + लट् ति = शास्ति advises. [शशास, लङ् अशात्, लुङ् अशिषत्], The root शास् is द्विकर्मक for it is listed in the दुहादि class (See Notes on Malli), Here the direct object (प्रधानकर्म) is साधु and the indirect object (गौणकर्म) is अधिपम् ।

4. अधिपम्—See Sl. 1. अधिपस्य ।

5. हितात्—धा + क्त नपुंसके भावे = हितम् good ; हितमस्ति अस्य इति हित + अच् मत्वर्थीय—अर्श आदि = हित having good, i.e., good advice; hence आप्तजनः । तस्मात् । अपादाने पञ्चमी । The अपादान is here guided by the rule "आख्यातोपयोगे"—The speaker becomes अपादान when earning of knowlede according to law is implied.

6. सम्शृणुते—सम + श्रु + लट् ते = संशृणुते hear. The root श्रु is सकर्मक । But it is made अकर्मक by supressing the कर्म by the dictum—"प्रसिद्धेरविवक्षातः कर्मणोऽकर्मिका क्रिया" (See Sl. 1). For the आत्मनेपद, See Notes on Malli. The reference to "समो—" is misleading though in accordance with the Kasika. The भाष्य has श्रु in the Varttika "अर्त्तिश्रुदृशिभ्यश्च" । The author of the Kasika incorporates the Varttika with the rule which is merely 'समो गम्यृच्छिभ्याम' (the roots गम् and ऋच्छ, when अकर्मक and preceded by सम् take आत्मनेपद) । Nom. यः—which is correlative of सः ।

7. किम्प्रभुः—कुत्सितः प्रभुः, किम्प्रभुः, a bad master—कर्मधा—See Note 1. above.

8. सदा—सर्वस्मिन् काले इति सर्व + कि + दा स्वार्थे । An अव्यय । अधि क्रमी ।

9. अनुकूलेषु—कूलम् अनुगताः अनुकूलाः—Favourable. प्रादितत् । तेषु । Qual. नृपेषु and अमात्येषु ।

10. कुर्वते—कृ + लट् अन्ते । The आत्मनेपद is here by the rule "स्वरितञितः कर्त्रभिप्राये क्रियाफले"—स्वरितेत् and ञित् roots take the आत्मनेपद when the fruit of क्रिया benefits the agent. Here रति benefits the agent. Nom. सर्वसम्पदः ।

11. रतिम्—रम + क्तिन् भावे = रति revelry. ताम् । Obj. of कुर्वते ।

.12/ समात्येषु—समा is an अव्यय meaning सह। समा सह भवाः इति समा + त्यप् समात्याः। तेषु। भावे क्तो। कृपेषु is also भावे क्तो।

13. सर्वसम्पदः—सर्वाः सम्पदः सर्वसम्पदः all fortune, कर्म—। Nom. to कीर्वति। सम्पद्यन्ते इति सम + पद + क्विप् भावे—सम्पद् fortune.

Voice—येन अधिपः साधु न खिद्यते तेन किंवखिना (भूयते)। येन न संभूयते तेन किम्प्रभूवा (भूयते)। सम्पद्भिः रतिः क्रियते। Here अप्रधानकर्म अधिपः becomes उक्त by the dictum 'दुहादेः अप्रधाने'।

6. My success in due to your majesty,

निसर्गदुर्बोधमबोधविक्लवाः
क्व भूपतीनां चरितं क्व जन्तवः।
तवानुभावोऽयमवेदि यन्मया
निगूढतत्त्वं नयवर्त्म विद्विषाम् ॥ ६ ॥

Prah—अयं तव अनुभावः [This is the result of your majesty alone]. Which do you mean ?—विद्विषां निगूढतत्त्वं नयवर्त्म मया अवेदि इति यत् [The fact that I succeeded in divining the well-guarded course of the enemies' policy reflects no credit on me, but is the result of your majesty alone]. Why do you think so ?—भूपतीनां चरितं क्व जन्तवः क्व [Movements of kings are utterly incomprehensible to ordinary people]. How is that ?—निसर्गदुर्बोधं चरितम्, अबोधविक्लवाः जन्तवः [One is inscrutable by nature and the other weak through lack of intelligence]. 6.

Prose aud Syn.—निसर्गदुर्बोधम् (निसर्गेण प्रकृत्या दुर्बोधं दुर्ज्ञेयं प्रकृतिगम्भीरम्) भूपतीनाम् (महीपालानाम्) चरितम् (वृत्तम्) क्व (कुत्र) अबोधविक्लवाः (अबोधेन बोधाभावेन विक्लवाः विह्वलाः अविवेकविमूढाः) जन्तवः क्व (प्राकृतजनाः

ज्ञम)। निगूढतत्त्वम् (निगूढं संवृतं तत्त्वं स्वरूपं यस्य तत् संवृतस्वरूपम्) विद्विषाम् (रिपूणाम्) नयवर्त्म (नीतिमार्गः) यत् मया अवेदि (ज्ञातम्) अयं तव अनुभावः (महिमा)।

Eng.—Where are the naturally incomprehensible movements of kings and where are ordinary people helpless through lack of intelligence? The credit is yours that the well-concealed course of the enemies' policy was known by me.

Beng—স্বভাবতঃ দুর্জ্ঞেয় রাজাদিগের চরিত্রই বা কোথায়, আর আমাদের ন্যায় অজ্ঞানান্ধ জন্তুগণই বা কোথায়? শত্রুদিগের গুপ্ত নীতিমার্গ যে আমি জানিয়াছি, তাহা আপনারই মাহাত্ম্য।

Expl.—The foreign policy of king or ministers is a riddle to people of ordinary intelligence. The forester was a shrewd observer. He correctly guessed Duryodhana's course of action, but out of modesty now says that he knew all through Yudhisthira's majesty only.

Malli.—सम्प्रति स्वाहङ्कारं परिहरति, निसर्गेति,1—'निसर्गदुर्बोधं' स्वभावदुर्बोधम् ["ईषद्दुः—इत्यादिना खल्प्रत्ययः2] 'भूपतीनां चरितं क्व अबोधविक्लवाः,' अज्ञानोपहता 'जन्तवः' मादृशः पामरजना इत्यर्थः 'क्व' अपि। नोभयं सङ्घटते इत्यर्थः0। तथापि "निगूढतत्त्वं" संवृततथार्थ्यं 'विद्विषां नयवर्त्म' षाड्गुण्यप्रयोगः ["सन्धिविग्रहयानानि संस्थाप्यासनमेव च द्वैधीभावश्च विज्ञेयाः षड्गुणा नीतिवेदिनाम्' इत्यादिरूपः4] 'यत् मया अवेदि' ज्ञातमिति यावत् [विदेः कर्मणि लुङ्] 'अयम्' इदं वेदनमित्यर्थः [विधेयप्राधान्यात् पुंलिङ्गनिर्देशः] 'तव अनुभावः' सामर्थ्यम्। अनुगतः भावः राज्ञां प्रकृष्टभावः इति [अजन्तेन प्रादिसमासः। न तु पुंवद्भावात् अप्प्रत्ययः! "श्रिणीभुवोऽनुपसर्गे" इत्यनुपसर्गात् भवतेर्धातोर्घञ्विधानात् अतएव काशिकायाम् 'कथं प्रभावो राज्ञां, प्रकृष्टभाव इति प्रादिसमासः" इति5] दोषपरिहारी सम्यग् ज्ञात्वैव विज्ञापयामि। न तु इथा कर्णकठोरं प्रलपामि इत्यर्थः6 ॥६॥

Notes on Malli.

1. सम्प्रति etc.—Now he eschews egotism by मिथ्यै etc. 2. केवल etc.—The affix खल् comes in by 'ईषद्दुः—' (See Charcha). 3. नौभयं etc.—The sense is—These two do not harmonise (co-exist). 4. षाड्गुण्य etc.—The application of the six means which are (i) सन्धि peace (ii) विग्रह war (iii) यान march (iv) संस्था—alliance (v) आसन—armed neutrality (vi) द्वैधीभाव—duplicity intriguing with each of two mutually hostile powers ; or—it means divisions of armies (see Manu VII) 6. अनुभाव etc. —First there is घञ् after भू ; then by प्रादिसमास we get अनुभाव। We cannot attach घञ् to the root preceded by the उपसर्ग अनु for the Sutra "श्रिणी—" allows घञ् only when there is no उपसर्ग (See Charcha). Hence the Kasika says "How प्रभाव is formed ? It is formed by प्रादिसमास—as प्रकृष्टो भावः" । 6. दोष etc.—Knowing indeed what the disqualification is and how to avoid it, I will report ; surely I shall not rave and hurt the ear for nothing.

N. B.—The दोष here is the किंवक्तृत्व through withholding from the king the real state of affairs merely because it is unpleasant (as explained in sl. 5). परिह्रियते अनेन इति परि+हृ+घञ् करणे परिहारः that with which to avoid, i.e, the remedy for the दोष। This of course is 'a correct report.' I know that an incorrect report is harmful, so I am going to make a correct report. Here an important question arises—suppose I listen patiently to your unpleasant report to avoid किंप्रभुत्व दोष in me (as explained in sl. 5) ; how am I to know, an ordinary individual

as you are, you have not been misled by appearances and are not now about to inflict on me as correct a report that is really false ? To this sl. 6 supplies the answer. My knowledge does credit to me, it is entirely the result of तव प्रभाव: । Hence the facts are bound to be true and therefore my report will not be वृथा कर्णकठोर । This is—says Malli the object (तात्पर्य:) of sl 6.

Charcha

1. निसर्ग etc.—निसृज्यते इति नि+सृज+घञ् भावे निसर्ग: nature. दु:खेन बुध्यते इति दुर्+बुध+खल् कर्मणि दुर्बोधम् inscrutable. खल् is attached by the rule "ईषद्दु:सुषु कृच्छ्राकृच्छ्रार्थेषु खल्" खल् is attached to roots when preceded by ईषत्, दुर or सु as उपपद and meaning either difficulty or non-difficulty. निसर्गेण दुर्बोधं निसर्गदुर्बोधम् । ३या तत्—or सुपसुपा । Qual. चरितम् ।

2. अबोध etc.—बुध+घञ् करणे बोध: knowledge or perception. न बोध: अबोध: नञ्तत्— ।. Here नञ् is अभावार्थ । Compoundable नञ् has six different senses—"तत्साद्दश्यमभावश्च तदन्यत्वं तदल्पता । अप्राशस्त्यं विरोधश्च नञर्था: षट् प्रकीर्त्तिता: ॥ [तत्साद्दश्य likeness, as in अब्राह्मण । अभाव absense as in अम्रक्षि । तदन्यत्व=exclusion as in अविद्वान् । तदल्पता scarcity as in अदोष । अप्राशस्त्य deprecation, as in अपण्डित । विरोध—opposition as inअसुर ।] ॥ क्लव power. विक्लव:=विगत: क्लव: अस्य powerless, बहु— । अबोधेन विक्लवा: अबोधविक्लवा:, powerless through non-perception. ३या तत् or सुप्सुपा, Qual. जन्तव: ।

3. भूपतीनाम्—पातीति पा+डति कर्त्तरि पति lord, भुव: पतय: भूपतय:, ६तत्— । The word भूपति is declined like मुनि by the rule "पति: समास एव"—पति final in a Samasa is declined like ordinary इकारान्त masculine bases. तेषां । शेषे ६ष्ठी ।

4. क चरितम् (भवति), क जनाः (भवन्ति)—the two repeated क here show the incongruity of the two statements. Cf. "क सूर्यप्रभवो वंशः क चाल्पविषया मतिः" where Malli, says "द्वौ कशब्दौ महदन्तरं सूचयतः" । Here also he says "नोभयं सङ्घटते इत्यर्थः" । There is a gulf of difference between the two. In other words, ordinary people are powerless to fathom the inner nature of kings.

5. अनुभावः—अभवनमिति भू + घञ् भावे = भावः meaning अवस्था । अनुगतः भावः अनुभावः, प्रादितत्—, majesty, सामर्थ्य । Here अनु is not an उपसर्ग of भू । We cannot derive अनुभाव as अनु + भू + घञ्, such a course being prohibited by the rule "श्रिणीभुवोऽनुपसर्गे"—the roots श्रि, नी and भू take घञ् only when not preceded by an उपसर्ग । *Bhattoji* also says "कथं प्रभावो राज्ञ इति । प्रकृष्टो भाव इति प्रादिसमासः" । Nom. to भवति understood.

6. अयम—Qual. अनुभावः । अनुभाव is विधेय here and the विधेय being प्रधान, here we get masculine in अयम् । See also Malli' "विधेयप्राधान्यात् पुंलिङ्गनिर्देशः" ।

7. अवेदि—विद (ज्ञाने) अदादि + कर्मणि लुङ् त = अविद + चिण् + त = अविद + चिण् = अवेदि । चिण् here comes in by "चिण्भावकर्मणोः"—In भाव and कर्मवाच्य, चिण् is attached to roots in लुङ् त । Then त after चिण् disappears by the rule "चिणो लुक्" । [वेत्ति-वेद, विवेद, वेदिष्यति, वेत्तु-विदाङ्करोतु, लङ् अवेत्, अवेदीत्] ।

8. निगूढतत्त्वम्—नि + गुह + क्त कर्मणि = निगूढम् hidden. तत्त्व is essence. निगूढं तत्त्वं यस्य तत् निगूढतत्त्वम् whose essence is well guarded, बहु— । Qual. नयवर्त्म ।

9. नयवर्त्म—वर्त्मन् is way. नीयते अनेन इति नी+अच बाहुलकात् = नयः polity. घञ is the proper affix here by "श्रिणी भुवो—" (see

Note 5). But अच् is attached irregularly. Thus Bhattoji says "अचं राज्ञो नय इति। बाहुलकात्"। नयस्य वर्त्म नयवर्त्म the course of polity, इतत्—। नयवर्त्म here refers to the six lines of policy, *viz.*, संधि, विग्रह, यान, आश्रय, आसन and द्वैधीभाव (Also see our notes on Malli). उक्तो कर्मणि १मा। Construe—मया नयवर्त्म अवेहि।

10. विविक्ताम्—for deriv, of विच् see sl. 3. विशेषेण विचः विविचः, सुप्सुपा। शेषे ६ष्ठी। The connection being with नयवर्त्म।

11. *Voice.*—दुर्योधेन चरितेन कृ (भूयते), अवोधविज्ञैः जन्तुभिः क (भूयते)। अनेन अनुभावेन (भूयते) यदर्थं नयवर्त्म अवेदितम्।

12. *Parallel passage*—

"सिध्यन्ति कर्मसु महत्स्वपि यन्नियोज्याः
सम्भावनागुणमवेहि तमीश्वराणाम्"—*Sak.* vii.

13. *Purport.*—For the object ot this verse see notes on Malli's दोषपरिहारो etc.

7. *In fear of you Duryyodhana is trying to retain the ill-acquired kingdom by polity.*

विशङ्कमानो भवतः पराभवं
नृपासनस्थोऽपि वनाधिवासिनः।
दुरोदरच्छद्मजितां समीहते
नयेन जेतुं जगतीं सुयोधनः ॥ ७ ॥

Prak.—सुयोधनः जगतीं जेतुं समीहते [Suyodhana (दुर्योधन) is now trying to win the world]. But I have already lost the world to him—दुरोदरच्छद्मजितां नयेन जेतुम् [You were cheated out of it at dice. Naturally the people would side with you and resent his

intrusion ; so to win over the people he is adopting policies that would really conquer the world for him]. But does he think I would try to regain my kingdom—भवतः पराभवं विशङ्कमानः सुयोधनः [Surely he is apprehending defeat from you in the near future]. Preposterous ! I am wandering in the wilderness and he is the lord of the earth !—नृपासनस्थः अपि वनाधिवासिनः भवतः विशङ्कमानः [He knows your worth ; hence even though apparently secure on his throne he can never free himself of misgivings though you are now a sojourner in the woods]

Prose.—सुयोधनः (दुर्योधनः) नृपासनस्थः (नृपस्य आसने तिष्ठति यः तादृशः राजपीठस्थितः) अपि वनाधिवासिनः (वनम् अधिवसति यस्तस्मात्, कानननिलयात्) भवतः (त्वत्तः) पराभवम् विशङ्कमानः (उत्प्रेक्षमाणः सन्) दुरोदरछद्मजिताम् (दुरोदरस्य द्यूतस्य छद्मना छलेन जितां लब्धां, कपटपाशकाहृताम्) जगतीम् (महीम्) नयेन (नीत्या) जेतुम् (वशीकर्तुम्) समीहते (कामयते)।

Eng.—Suyodhana, though seated on the royal throne, apprehending defeat from you who are living in the forest, is trying to win over by policy the world acquired by him through trick at dice.

Beng—দুর্য্যোধন রাজার আসনে উপবিষ্ট, আর আপনি বনবাসী ; তথাপি তাঁহার ভয় পাছে আপনি তাঁহাকে জয় করেন। এই জন্য পাশার ছলে যে রাজ্য তিনি হরণ করিয়াছেন তাহা নীতির কৌশলে নিজের বশে আনিতে চেষ্টা করিতেছেন।

Expl.—Duryodhana is in possession of your throne and you are a wanderer in the wilderness. But he is afraid of you. He thinks some day you might challenge him and wrest back your kingdom from him. To guard against such a contingency he, by conciliatory measures, is trying to make people forget

the past—the infamous trick by which you were robbed of your own, is trying to win by policy what was won by knavery.

Malli.—सम्प्रति यद्वक्तव्यं तदाह, विशङ्कमान इति[1]—सुखेन युध्यते यः सः 'सुयोधनः' ["भाषायां शासियुधिदृशिधृषिमृषिभ्यो युच् वाच्यः"[2]] नृपासनस्थः' सिंहासनस्थः 'अपि' वनमधिवसतीति 'वनाधिवासिनः' वनस्थात् राज्यभ्रष्टादपि इत्यर्थः। 'भवतः' त्वत्तः 'पराभव' पराजयं 'विशङ्कमानः' उत्प्रेक्षमाणः सन्, दुष्टमुदरमस्य इति 'दुरोदरं' द्यूतम् [पृषोदरादित्वात् साधुः। "दुरोदरो द्यूतकारे पणे द्यूते दुरोदरम्" इत्यमरः[2]] तस्य 'छद्मना' मिषेण 'जितां' लब्धां दुर्नयार्जितां 'जगतीं' महीम् ["जगती विष्टपे मह्यां वास्तुच्छन्दोविशेषयोः" इति वैजयन्ती] 'नयेन' नीत्या 'जेतुं' वशीकर्तुं 'समीहते' व्याप्रियते न तु उदास्ते इत्यर्थः। बलवत्स्वामिकम् अविशुद्धागमं च धनं भुञ्जानस्य कुतो मनःसमाधिरिति भावः[4] [अत्र 'दुरोदरछद्मजिताम्' इति विशेषणद्वारेण पदार्थं प्रति (? पदार्थस्य) हेतुत्वेनोपन्यासात् द्वितीयं काव्यलिङ्गमलङ्कारः। तदुक्तम्— "हेतोर्वाक्यपदार्थत्वे काव्यलिङ्गमुदाहृतम्" इति[5]] ॥ ७ ॥

Notes on Malli.

1. सम्प्रति etc—Now he says what he has to say by विशङ्कमान etc. 2. भाषायाम् etc.—युच् is attached to the roots शास्, युध, दृश, धृष, and मृष, in classical literature. Hence there is युच् in सुयोधनः 3. पृषोदर etc.—दुरोदर is irregularly formed being of the पृषोदरादि class. Amara says that दुरोदर meaning the player at dice is masculine, but it is neuter when meaning stake and dice. 4. बलवत् etc.—Where is the mental peace of one enjoying the ill-acquired wealth of a powerful master. 5. अत्र etc.—Here through the adjective दुरोदरछद्मजिताम् the meaning of a पद is adduced as the हेतु, hence there is काव्यलिङ्ग-अलङ्कार of the second type. Thus it is said "when the cause is gathered from the meaning of a sentence or of a पद the अलङ्कार is काव्यलिङ्ग।"

Charcha

1. विभ्यद् etc —वि + भी + कर्त्तरि शानच् = विभ्यमान: fearing, being afraid of. Qual, सुयोधनः। [बिभेति, बिभ्यति, अबिभेत्]।

2. भवत:—भातीति भा + डवतु कर्त्तरि=भवत you, तस्मात्। "भ्रुवमपायेऽपादानम्" इति अपादाने पञ्चमी। The अपादान here is not guided by "भीत्रार्थानां भयहेतु:"—For even when विभ्यमान is absent we have पञ्चमी in भवत:। Cf, "विभ्यती भीरु यतोऽपधीरयाम्"—Sak, III, and our notes there, There is another भवत् from भू + शतृ meaning 'being.' The feminine of this is भवन्ती whereas of the former it is भवती।

3. पराभवम्—परा + भू + अप् भावे = पराभव: defeat तम्। Obj. of विभ्यमानः।

4. नृप etc.—नृ+पा+क कर्त्तरि = नृप king ; उपपदतत्—। आस्यते अस्मिन् इति आस + ल्युट अधिकरणे = आसनम्। नृपस्य आसनम् नृपासनम् the Royal seat सिंहासनम्, ६तत्। तस्मिन् तिष्ठतीति नृपासन + स्था + क कर्त्तरि = नृपासनस्थ: seated on the royal throne, उपपदतत्। Qual. सुयोधन:।

5. अपि—अपि here implies गर्हा censure. Duryodhana is seated on the throne as a king, still he fears you, This lowers his kingly office and constitutes a censure.

6. वनाधि etc.—वन here refers to the Dwaitavana, where the forester met Yudhisthira. वनम् अधिवसतीति वन + अधि + वस + णिनि कर्त्तरि = वनाधिवासी residing in the forest, उपपदतत्। तस्मात्। Qual. भवतः।

7. दुरोदर etc.—दुः दुष्टमुदरम् यस्य इति दुरोदरम्। The form should have been दुरुदरम् [दुः + उदरम्] ; but दुरोदरम् is irregularly formed being of the पृषोदरादि class. पृषत् उदरमस्य इति पृषत् + उदरम् = पृषोदरम् instead of पृषदुदरम्। Similar words are हंस, सिंह, गुडोका

etc. Cf. "भवेद्वर्णागमाद्धंसः सिंहो वर्णविपर्ययात् । गूढोत्मा वर्णविकृतेर्वर्णनाशात् पृषोदरम् ॥" दुरोदरमेव छद्म दुरोदरच्छद्म intrigue in the shape of d.ce, कर्मधा—। Or दुरोदरे (द्यूत) छद्म (तत्) सुप्सुपा । तेन जिताम् दुरोदरच्छद्म-जिताम् acquired through intrigue in the shape of dice, इत्यतत् । Qual. जगतीम् ।

8. समीहते—सम् + ईह चेष्टायाम् + लट् ते । Nom. सुयोधनः । [ईहते, ईहाञ्चक्रे—भाव-अभूव, ऐहिष्ट] ।

9. नयेन—For deriv, see sl. 6. करणे इया ।

10. जगतीम्—जगती here means पृथिवी । गच्छतीति गम् + क्विप् कर्त्तरि = जगत् । Here duplication of गम् is by the Varttika "द्युति-गमिजुहोतीनां द्वे च" । जगत् + ङीप् जगती । ताम् । Obj. of जेतुम् । Cf. "धरामां मिःसीरध्वजदशरथीकृत्य जगतीम्"—Bhavabhuti.

11. सुयोधनः—सु सुखेन युध्यते इति सु + युध + युच कर्त्तरि सुयोधनः, A graceful fighter ; उपपदतत्—। Refers to Duryodhana. युच here comes in by the Varttika "भाषायां शासियुधिदृशिधृषिमृषिभ्यो युच् वाच्यः"—युच् is added in place of खल् to शास etc.—in ordinary language. Nom. to समीहते ।

12. *Voice.*—विभ्रमाणेन......नृपासनस्थेन सुयोधनेन समीह्यते ।

8. The fool is also trying to excel you by personal virtues.

तथापि जिह्मः स भवज्जिगीषया
तनोति शुभ्रं गुणसम्पदा यशः ।
समुन्नयन् भूतिमनार्यसङ्गमाद्
वरं विरोधोऽपि समं महात्मभिः ॥८॥

Prak.—स तथापि यशः तनोति [Although his hopes are high, to secure the earth to himself by a wise course of policy, yet

he is hankering after fame]. What sort of fame ?—गुणसम्पदा शुभ्रं यशः [Fame without a blemish, because it is being caused by an accession of virtue]. Why is this hankering ?—जिह्मः स भवज्जिगीषया तनोति [He is a fool. He believes that thus he will surpass yourself in virtues and hence cause his people to forget you]. Well, if after all he really becomes virtuous, no matter with what object, that would be some gain to the world—महात्मभिः समं विरोधः अनार्यसङ्गमात् वरम् [He has been so long keeping company with the mean and ignoble, now he has turned his thoughts on you. This thought in enmity, is better than thinking of the mean in amity]. How so ?—विरोधः भूतिं समुन्नयन् वरम् [This is because the conflict with the noble develops noble traits of character]. 3.

N.B.—Malli explains differently [See Tika of Malli].

Prose and Syn.—तथापि (तदवस्थोऽपि ; सावद्योऽपि—Malli ; or जगज्जयमीहमानोऽपि, or again—तदवस्थ एव) जिह्मः (वक्रः मूर्खो वा) स भवज्जिगीषया (त्वत्तिरोभावनेच्छया) गुणसम्पदा (गुणगरिम्णा) शुभ्रं यशस्तनोति (विमलां कीर्त्तिं चिनोति)। भूतिं समुन्नयन् (उत्कर्षमापादयन्) महात्मभिः समम् (उदारप्रकृतिभिः सह) अनार्यसङ्गमात् (दुर्जनसंसर्गात्) विरोधोऽपि (कलहोऽपि वरम् (ईषत्प्रियः)। Or तथापि स जिह्मः गुणसम्पदा भवज्जिगीषया शुभ्रं यशस्तनोति। महात्मभिः विरोधोऽपि भूतिं समुन्नयन् अनार्यसङ्गमात् वरम्।

Eng.—Yet he, a knave (or a fool), spreads spotless fame, through a profusion of virtues, in the hope of excelling you. Even quarrel with the noble-minded, raising one's worth, is preferable to company of the ignoble. Or—yet...knave in the hope...you, spreads...virtues. Even...ignoble.

Beng.—তথাপি সেই নির্ব্বোধ দুর্য্যোধন আপনাকে অতিক্রম করিবার নিমিত্ত নিজগুণদ্বারা নির্ম্মল যশ বিস্তার করিতেছে। (মহৎ লোকের সহিত বিরোধ ও, নিজের উৎকর্ষ বিধান করিয়া নীচলোকের সঙ্গ অপেক্ষায় প্রিয় বটে)।

Expl.—He is in possession of your kingdom. To guard against attempts on your part to regain it he has launched a policy of conciliation. Even thus he is not satisfied. The wily fellow makes a show of virtue in the hope of creating the impression that he is better endowed by nature than even your august self and thus making his person dear to his people. The attempt to a certain extent adds to his accomplishments. Verily even quarrel with the noble is better than company of the ignoble.

Malli.—नयेन जेतुं जगतीं सुयोधनः इत्युक्तं तत्प्रकारमाह तथापीति।—तथापि सामवृत्तोऽपि 'जिह्मः' वक्रः वञ्चक इति यावत्, 'सः' दुर्योधनः 'भवाञ्जिगीषया' गुणैः भवन्तमतिक्रमितुमिच्छया इत्यर्थः ["हेतौ" इति तृतीया] 'गुणसम्पदा' तथा-दाक्षिण्यादिगुणसम्पत्त्या कारणेन शुभ्रं यशः तनोति'। स खलो गुणशोभनीयां तत्सम्पद-मात्मसात्कर्तुं त्वत्तोऽपि गुणवत्तामात्मनः प्रकटयतीत्यर्थः। नन्वेवं गुणिनः सतोऽपि सज्जनविरोधो महान् दोष इत्याशङ्क्य सोऽपि सत्संसर्गलाभे नीचसङ्गमादरम्, 2 ["लटः शतृशानचौ—" इति शतृप्रत्ययः। पुनर्लक्षणहेत्वर्थसामर्थ्यात् प्रथमासामानाधिकरण्यम् 3] 'महात्मभिः समम्' सह इत्यर्थः ["साकं सत्रा समं सह" इत्यमरः] 'अनार्यसङ्गमात्' दुर्जनसंसर्गात् ["पञ्चमीविभक्ते" इति पञ्चमी4] 'विरोधोऽपि वरं' मनाक्प्रियः ["देवाद्वृते वरः श्रेष्ठे त्रिषु क्लीबे मनाक्प्रिये' इत्यमरः। अत्र मैत्र्यपेक्षया मनाक्प्रियत्वं विरोधस्य। "भूतिं समुन्नयन्' इत्यस्य (? इत्यत्र) पूर्ववाक्यान्वये समाप्तस्य वाक्यार्थस्य पुनरादानात् समाप्तपुनरात्ताख्यानदोषापत्तिः। तदुक्तं काव्यप्रकाशे (?)—"समाप्तपुनरादानात् समाप्तपुनरात्तकम्' इति। न च वाक्यान्तरमेतत् येन उक्तदोष-परिहारः स्यात्॥ अर्थान्तरन्यासः अलङ्कारः। स च भूतिसमुन्नयनस्य (?) पदार्थ-विशेषणद्वारा विरोधस्य' (? विरोधवरत्वं) प्रति हेतुत्वाभिधानरूपकाव्यलिङ्गानुप्राणित इति 5] ॥ ८ ॥

Notes on Malli.

1. It has been remarked that Duryodhana tries to conquer the world by policy. By तथापि etc, he explains the methods adopted. 2. स:खल: etc.—That crooked one, to draw to himself your Sri that is attracted by virtue alone is making a display of virtuousness. Apprehending the rejoinder—If so then, even for a virtuous person quarrel with a good man is a great blemish—the poet says that touch with the good being secured, even the quarrel is better than ignoble company, for it promotes prosperity. 3. सट: etc,—There is शतृ in समुन्नयन् by the rule "लट: शतृशानचौ—" (See Charcha). The mention of लट् in the sutra, in spite of its अनुवृत्ति from the previous sutra, secures collocation (समानाधिकरण्य) with the प्रथमान्त word विरोध: here, as in सन् ब्राह्मण: । 4. पञ्चमी etc.—We have पञ्चमी by the rule "पञ्चमी—" (See Charcha). 5. ईषत् etc.—Amara says, that the word वर meaning 'boon from the gods,' or 'best' is used in all the genders, but in the sense of 'slightly better' it it always neuter. Here the relative attractiveness of विरोध is in comparison with मैत्री, friendship. In भूतिं समुन्नयन् the sense of the sentence already completed in the 1st half of the sloka, is again taken up; hence the rhetorical defect समाप्तपुनरात्तता arises. Thus the Kavyaprakasa (?) says "There is समाप्तपुनरात्तता when the sense already completed is again taken up" [This quotation is not seen in काव्यप्रकाश; Malli quotes it from some where else]. It cannot be said that भूतिं समुन्नयन् is a new sentence [in a different sense] and the defect is avoided. There is अर्थान्तरन्यास अलङ्कार

here. And that too is enlivened by काव्यलिङ्ग ; for the cause of the preference of विरोध is expressed by the meaning of the words 'भूतिं वसुमयम्' (producing prosperity). [N. B.—The text of Malli here is corrupt and the sense is not clear].

Charcha

1. तथापि—Malli says 'साशङ्कोऽपि' though apprehensive This is misleading, साशङ्कोऽपि तनोति implies that one who is साशङ्क does not usually covet fame साशङ्को हि यशो न तनोति। The fact is, apprehension is just the reason why he hankers after fame. Had he not been afraid of Yudhisthira he would not have cared for fame, Hence better say 'तथा तद्वचसः नयेन जगती जेतुं समीहमानः 'अपि' as stated in the preceding verse.

2. जिह्मः—जहाति सरलमार्गमिति हा+मनिन=जिह्मः a knave or a fool, "जिह्मस्तु कुटिले मन्दे" इति हैमः। Malli has वक्र a crooked person—a knave कुटिल। He makes a show of virtue, which he does not really possess, Hence he is a knave, Again, he thinks he will thus mislead people to the belief that he excels you in virtue. It is a fool hope—he is a fool मन्द। Qual. सः।

3. भवत् etc.—For भवत् see sl. 7. जेतुमिच्छा इति जि+सन्+अ भावे स्त्रियाम् जिगीषा wish to conquer. भवतः जिगीषा भवज्जिगीषा wish to conquer. i. e. excel you, इतत्। The षष्ठी here (in भवतः) is कृद्योगे कर्मणि। The इच्छा here is हेतौ by the rule "हेतौ"।

4, तनोति—Spreads, तन +लट् ति। [ततान-तेने, अतनीत्-अतनुत, अतनीत्-अतानीत् अतत अतनिष्ट, तनिष्यति ते]। Nom. सः।

5. शुभ्रम्—शोभते इति शुभ+रक कर्त्तरि शुभ्रम् lit. that which shines i.e. white, spotless, Qual. यशः।

6. गुणसम्पदा—For सम्पद् see sl, 5, गुणानां सम्पत् गुणसम्पत् wealth of virtue ६तत्। तया। The तृतीया here is करणे। Malli construes गुणसम्पदा तनोति making गुण etc, the करण of तननक्रिया। We may also say गुणसम्पदा भवज्जिगीषया in the hope of excelling you by the richness of the virtues. This supposes it to be the करण of जयनक्रिया।

7. समुन्नयन्—समुन्नयति इति सम्+उद्+नी+शतृ कर्त्तरि promoting. Qual, विरोधः (Malli), Construe भूतिं समुन्नयन् यो विरोधः सः etc, (Malli). The शतृ here is not connected with any क्रिया and is directed by the rule "लटः शतृशानचौ अप्रथमासमानाधिकरणेन" लट is replaced by शतृ or शानच् when it is not an ordinary attributive of some word in the प्रथमा विभक्ति। But here समुन्नयन् is समानाधि' with विरोधः (in १मा)। The anomaly is explained by Malli from the repetition of लट् in the rule लटः' । This is quite legitimate, Bhattoji also says "लट् इत्यनुवर्त्तमाने पुनर्लड्ग्रहणम् अधिकविधानार्थम्। तेन प्रथमासामानाधिकरण्येऽपि क्वचित—सन् ब्राह्मणः" । But भूतिं समुन्नयन् विरोधः and भवज्जिगीषया गुणसम्पदा शुभ्रं यशः ultimately involve the same idea. Hence the second half of the verse starts with a re-opening of the question already settled in the first half. Consequently Malli says there is here the blemish known as समाप्तपुनरात्तता। This is hardly fair to the poet. The blemish arises through Malli's faulty construction. The alternative prose order connects गुणसम्पदा with भवज्जिगीषया and construes विरोधो भूतिं समुन्नयन् वरं (भवति)। This avoids the समाप्तपुनरात्तता and also offers a simpler justification of the शतृ by the rule "लक्षणहेत्वोः—शतृ or शानच् may come in, even when there is

समानाधिकरण with प्रथमा, if expressing the indicator or the cause of some क्रिया। Here the sense is समुन्नयन् सन् वरं भवति making समुन्नयनक्रिया the cause (हेतु) of वरीभवनक्रिया। Hence हेतौ शतृ। Also समुन्नयन् now is a predicative adjective of विरोधः and not an ordinary adjective as Malli has it. It is curious that the last line in Malli's Tika, viz विरोधवरत्व प्रति हेतुत्वाभिधान etc. goes without justification unless we have हेतौ शतृ in समुन्नयन्। It is difficult to think that this line and the interpretation of the शतृ in this Tika cemes trom the some hand

7. भूतिम्—भू + क्तिन् भावे = भूतिः prosperity उत्कर्षः। ताम्—obj. of समुन्नयन्। It atso means (i) भस्म : cf "कूटौपम" भूतिसितेन भस्मना' Sisu—I ; (ii) painted streaks on elephant (मातङ्गशृङ्गार) Cf "भक्तिच्छेदैरिव विरचिता भूतिमङ्गे गजस्य' —Mhghadutam.

8. अनार्य etc.—अर्य्यन्ते गम्यन्ते आचारपूतत्वादाश्रीयन्ते इति ऋ + ण्यत् कर्मणि = आर्य्याः the good. सम् + गम् + अप भावे संगमः association ; here friendship मैत्री। न आर्य्याः अनार्य्याः the mean, असत्, तेषां संगमः अनार्यसंगमः friendship (lit. company) of the mean. इतत्—तस्मात्। The पञ्चमी is here guided by the sutra "पञ्चमी विभक्ते" when the thing singled out is of a diff. class (विभक्त) we shall have पञ्चमी instead of षष्ठी and सप्तमी। Note that विरोध and संगम are contrasted, hence विरोध being शत्रुता, संगम should be taken in its secondary sense as मित्रता।

9. वरम्—वरम् means slightly better—मनाक्प्रियः। Qual. विरोधः।

10. विरोधः—विरुध्यते इति वि + रुध + घञ् भावे = विरोधः quarrel. Nom to भवति understood.

11, अपि—अपि here is समुच्चये। मैत्री with the good is good; but even quarrel is sightly better than ignoble company. "गर्हासमुच्चयप्रश्नशङ्कासम्भावनास्वपि" इत्यमरः।

14. महात्मभिः—महान् (high) आत्मा (soul) येषां ते महात्मानः the high-souled, बहु—। Here महत् becomes महा by the rule आन्महतः समानाधिकरणजातीययोः—महत् becomes महा in कर्मधारय and बहुव्रीहि and when जातीय follows? The तृतीया is here सहार्थे by the rule "सहयुक्तेऽप्रधाने"। The अप्रधान in connection with सहार्थ words takes तृतीया।

13. *Voice.*—जिह्मेन तेन तन्यते (or तायते)। समुन्नतता विरोधेन वरेण (भूयते)।

9. He is trying to attain the status of Manu himself.

कृतारिषड्वर्गजयेन मानवी-
मगम्यरूपां पदवीं प्रपित्सुना।
विभजय नक्तन्दिवमस्ततन्द्रिणा
वितन्यते तेन नयेन पौरुषम्॥ ९॥

Prak.—What progress he made towards the conquest of the world? कृतारिषड्वर्गजयेन तेन नयेन पौरुषं वितन्यते [He has conquered the six internal enemies—the passions—and is now directing valour with craft.] With what object? अगम्यरूपां मानवीं पदवीं प्रपित्सुना तेन वितन्यते [Subjugation of the passions is but a preliminary step. A host of other kings had previously achieved that much. His ambition now is to attain the unachievable status of King Manu himself]. But do you

think he would succeed in duly distinguishing between cases demanding the application of policy, or force, or of both :— नक्तन्दिवम् अस्ततन्द्रिणा तेन विभज्य वितन्यते [With perseverance unflagging, day and night be tries to distinguish between the cases and then applies polity, force or both as need be].

Prose and Syn,—कृतारिषड्वर्गजयेन (कृतः अरीणां षण्णां वर्गस्य जयः येन तेन, जिताभ्यन्तरशत्रुसमूहेन) अगम्यरूपाम् (अगम्यम् अलभ्यं रूपं याथात्म्यं यस्याः ताद्दशीम्, अलभ्यप्रतिमाम् सुतरामलभ्यां वा) मानवीं पदवीम् (मनोः स्थितिम्) प्रपित्सुना (प्राप्तकामेन) अस्ततन्द्रिणा (अनलसेन) तेन पौरुषम् (शौर्य्यम्) नक्तन्दिवम् (अहोरात्रम्) विभज्य (यथाभागं निरूप्य) नयेन (नीत्या) वितन्यते (प्रयुज्यते)। Or कृतारि...प्रपित्सुना नक्तन्दिवम् अस्ततन्द्रिणा तेन विभज्य नयेन पौरुषं वितन्यते ।

English—By him, with the group of the six internal enemies subdued, enterprise is being employed with policy, with lethargy renounced and day and night ear-marked (for the purpose), in the hope of attaining the unattainable line of the conduct sketched out by (Or—status of) Manu. Or—By him ...employed as well as policy, with discerment and lethargy renounced day and night in the hope...Manu.

Bengali—রাজা দুর্য্যোধন কামাদি ছয় রিপুর জয় করিয়াছেন। এখন বাহ্যশত্রুর জয়ের জন্য আলস্য ছাড়িয়া দিন ও রাত্রির কার্য্যের সময় ভাগ করিয়া লইয়াছেন ও নীতি সহকারে পৌরুষ প্রয়োগ করিতেছেন। তাঁর আশা যে তিনি স্বয়ং মনুর মত রাজা হইবেন। সে দুরাশা মাত্র, যে সে লোক কি মনুর পদ পাইতে পারে? Or— রাজা···ছাড়িয়া দিনরাত পৌরুষ ও নীতি, যার যে বিষয় সেইরূপ, প্রয়োগ করিতেছেন —···পারে?

Expl.—Control over the passions is a necessary preliminary to all attempts at the sovereignty of the world. Duryodhana has succesfully gone through this indispensahle first step and is now ceaselessly at work against the other rival powers

applying force with craft (Or—craft and force with discrimination. It seems nothing short of the ideal (Or—statue) of Manu himself would satisfy him through in that his efforts are doomed to failure.

Malli.—ननु "कातर्यं केवलानीतिः" इत्याशङ्क्य नीतियुक्तं पौरुषमस्य इत्याह1 कृतेति—षण्णां वर्गः षड्वर्गः। अरीणामन्तःप्रभूणां कामक्रोधादीनां षड्वर्गोऽरिषड्वर्गः [शिवभागवतवत् समासः2]। तस्य 'जयः कृतो' येन तथोक्तेन विनीतेन इत्यर्थः। विनीताधिकारं (? रः) प्रजापालनमिति भावः3। 'अगम्यरूपां' पुरुषमात्रदुष्प्रापाम्। मनोरिमां 'मानवीं' मनूपदिष्टसदाचारपूर्णामित्यर्थः 'पदवीं' प्रजापालनपद्धतिं 'प्रपित्सुना' प्राप्तुमिच्छुना [प्रपद्यतेः सन्नन्तादुप्रत्ययः। "सनि मीमा—" इत्यादिना इसादेशः। "अत्र लोपोऽभ्यासस्य" इत्यभ्यासलोपः4] अस्ता तन्द्रिः आलस्यं यस्य तेन 'अस्ततन्द्रिणा' अनलसेन इत्यर्थः [तन्द्रिः सौत्रो धातुः। तस्मात्, "वङ्क्र्यादयश्च" इत्यौणादिकः क्रिन्प्रत्ययः। "कृदिकारादक्तिनः' इति वा ङीष्। "तन्द्रीघटीतरीतन्त्रीति ङीबन्तोऽपि" इति क्षीरस्वामी। तथा रामायणप्रयोगः, 'निस्तन्द्रिरप्रमत्तश्च स्वदोषे परदोषवत्" इति5]। 'तेन दुर्योधनेन पुरुषस्य कर्म 'पौरुषं' पुरुषकारः उद्योग इति यावत् [युवादित्वात् अण्प्रत्ययः, "पौरुषं पुरुषस्योक्तं भावे कर्मणि तेजसि" इति विश्वः6]। नक्तञ्च दिवा च 'नक्तन्दिवम्' अहोरात्रमित्यर्थः ["अचतुर—" इत्यादिना सप्तम्यर्थवृत्त्योरव्यययोर्द्वन्द्वे निपातितः अच् समासान्तः'] 'विभज्य' अस्यां वेलायामिदं कार्यम् (? इदम्) अकार्यमिति8 विभागं कृत्वा 'नयेन' नीत्या वितन्यते विस्तार्यते ॥ ९ ॥

Notes on Malli

1. ननु etc.—Now apprehending the rejoinder "Polity by itself is weak" he says by कृत etc., that his valour is combined with polity. 2. शिव ete.—The compound is of same kind as in शिवभागवत (See *Charcha*). 3. विनीत etc.—Protection of (i.e., ruling over) subjects is the province of the trained. N.B.—विनीताधिकारं seems to be a copyists s slip for विनीताधिकारः।

Construe प्रजापालनं राज्यरक्षा विनीताधिकार: विनीतस्यैव अधिकारः, विनीत एव राज्यरक्षाधिकारी भाव्य इत्यर्थः । 4. प्रपद्यते: etc.—In प्रजितवता we have उ-प्रत्यय attached to the सन्नन्त root पद । Here इस् is in place of the vowel अ of पद by the rule 'सनि मीमा—'' (See *Charcha*). The first half of the doubled root elides by the rule "अत्र लोपो—" (See Charcha). 5. तद्रिः etc,—The root तद्रि (तन्द्) is seen in the rules but not in the धातुपाठ । The औणादिक affix क्रि is attached to this root by the rule "वङ्क्रि—" । ङीप्, is optional by the Varttika "कृदिकारात्—" (See Charcha). Kshiraswamin says that तन्द्री etc. are all available with ङीप् ; तन्द्रि is used in the Ramayana in the sense it has here ; thus "निस्तन्द्रि:—" Wakeful and vigilant in the matter of one's own fault as in that of others. 6. युवा etc.—In पौरुष, अण् is attached, for पुरुष appears in the युवादि list. The Visva says that पौरुष means the characteristics, function or the powers of a पुरुष (man). 7. अचतुर etc.—The समासान्त अच् in नक्तन्दिवम् is by the rule 'अचतुर—' which by निपातन allows द्वन्द्व of the अव्यय words नक्तम and दिवा that are used in the sense of the सप्तमी विभक्ति (See *Charcha.*) 8. कार्य्य etc.—कार्य्यमकार्य्यम् is obscure. Perhaps the reading is इदं कार्य्यम् इदमकार्य्यम्—this should be done and this should be avoid.

Alt Tika.—'नक्तन्दिवम्' रात्रौ च दिवसे च 'अस्ततन्द्रिना' आलस्यरहितेन तेन अनुपममनसैन सता 'विभज्य' पौरुषप्रयोगस्थानं नयप्रयोगस्थानञ्च सम्यक् विविच्य 'नयेन समम्‌ति यावत् 'पौरुष' स्वतेज: 'वितन्यते' प्रयुज्यते इति । "कातर्यं केवला नीति: शौर्य्यं श्वापदचेष्टितम्" इति मत्वा नयपौरुषयो: उभयो: प्रयोगस्थानं विविच्य स नयेन सह पौरुषमपि आश्रितवान् न हि केवलेन "नयेन जेतुं जगतीं सुमीहते" इति भाव: ।

Charcha

1. ज्ञातारि etc.—अरि refers to the internal enemies of man—the passions. जि+अच् भावे जयः subjugation. षण्णां वर्गः the group of six इतत्। अरीणां षड्वर्गः the six—membered group of enemies, इततत्। अरिषड्वर्गस्य जयः, इतत्। ज्ञातः अरिषड्वर्गजयः येन, बहु। तेन। Qual. तेन which refers to दुर्योधन (=सुयोधन)। Here अरिषड्वर्ग is obtained in the sense—षण्णाम् अरीणां वर्गः where षण्णाम् is a विशेषण of अरीणाम्। Hence षट् cannot be compounded with वर्ग leaving अरीणाम् uncompounded (असामर्थ्यात्)। To defend the समास we shall have to strain a bit. Thus compound षड्वर्ग first without reference to अरि। It then stands for any group of six. Next specify षड्वर्ग by calling it a group of enemies. This makes अरीणाम् a भेदक of षड्वर्ग as a whole, distinguishing it from other groups of six. Thus सामर्थ्य is secured and the compound is allowed. This sort of straining is not without precedent. Witness the well-known compound शिवभागवत। We have here first to obtain भागवतः meaning a follower of the Almighty. The Almighty is not specified. It may be Brahman, Vishnu or Siva. Next we specify saying शिवस्य भागवतः a follower of the Almighty with reference to Lord Siva. The final compound शिवभागवतः has thus the sense शिवस्य भगवतः अयम् (precisely like अरीणां षण्णां वर्गः) though this वाक्य does not allow the compound शिवभागवतः। The mection of अरि here is superfluous and only creates the difficulty noted above. षड्वर्ग alone refers to the internal enemies. Compare—"व्यजेष्ट षड्वर्गमरंस्त नीतौ समूलघातं न्यवधीदरींश्च", "षड्वर्गवशः परिमूढवस्य:" etc. in Bhatti.

2. मानवीम्—मनु is स्वायम्भुव मनु, the first king and the most illustrious on earth. He was the repository of all knowledge hence he has called मनु—"सकलवेदार्थमननात् मनुः"—Kulluka, तस्य इयमिति मनु + अण् ङीप् स्त्रियाम् = मानवी belonging to Manu, i. e., occupied by Manu मन्वधिकृता। ताम्। Qual. पदवीम्। Malli, takes it to mean 'laid down by Manu.'

3. अगम्य etc.—गन्तुं शक्यम् इति गम + यत् कर्मणि गम्यम्। न गम्यम् unapproachable अगम्यम्, नञ्तत्। अगम्यं रूपं यस्याः सा पदवी। ताम्। Qual. पदवीम्। Or—अतिशयेन अगम्या इति अगम्या + रूपप् प्रशंसायाम्। अगम्यरूपाम् (with पुंवद्भाव)। Cf. "शुद्धरूपमिदं तव"—Sak.

4. पदवीम्—पदवी here means status, position. मानवीं पदवीम् means the status king Manu occupied. Malli says this refers to the राजधर्मपद्धति laid down by Manu in his स्मृति in Chap. vii etc. ताम्। Obj. of प्रपित्सुना।

5. प्रपित्सुना—प्र + पद + सन् + उ कर्तरि प्रपित्सुः wishing to attain तेन। Qual. तेन। Here the सन्नन्त root पद changes its अ into इ by the rule "सनि मीमाघुरभलभशकपतपदामच इस्।" The vowels of the roots मी, मा, दा, धा, घे, रभ, लभ, शक, पत and पद change into इ when सन् follows. Again the सन्नन्त root पद here drops its अभ्यास by the rule "अत्र लोपोऽभ्यासस्य"।

6. विभज्य—वि + भज + ल्यप् = विभज्य having divided into compartments (Malli); or having distinguished the proper spheres for the application of नय and पौरुष। Also see next,

7. नक्तन्दिवम्—नक्तम् an अव्यय meaning 'at night' (रात्रौ)। दिवा also an अव्यय meaning दिवसे at day. Both have the sense of

ऽमी। नक्तञ्च दिवा च, नक्तन्दिवम्—द्वन्द्व with समासान्त अच् by the rule "अचतुर-विचतुर-सुचतुर-स्त्रीपुंस-धेन्वनडुह-ऋक्साम-वाङ्मनस-अक्षिभ्रुव-दारगव-ऊर्वष्ठीव-पदष्ठीव-नक्तन्दिव-रात्रिन्दिव-अहर्दिव-सरजस-निःश्रेयस-पुरुषायुष-द्व्यायुष-त्र्यायुष-ऋग्यजुष-जातोक्ष-उपशुन गोष्ठश्वाः—These 25 words are are irregularly.-formed with अच् as समासान्त। The प्रातिपदिक is नक्तन्दिवा + अच् i.e. नक्तन्दिव। This is not an अव्यय because it ends in अच्। It is neuter by "परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः"। It is not in the dual because, the sense in नक्तम् and दिवा being that of सप्तमी the च in the वाक्य does not give इतरेतरयोग to नक्तम् and दिवा। Hence नक्तन्दिवम्। सन्। कर्म of विभज्य (Malli). Or construe—नक्तन्दिवं यथा तथा अस्ततन्द्रिः—sleepless day and night. क्रियाविशेषणे २या। Note also that द्वन्द्व is allowed of words in the sense of प्रथमा only; how then can you compound नक्तम् and दिवा? This is by निपातन in this very rule "अचतर"—।

8. अस्त etc.—अस (दिवादि) + क्त कर्मणि = अस्त thrown. तन्द् + क्रि भावे तन्द्रिः idleness. अस्ता तन्द्रिः येन सः, बहु—। तेन। Qual. तेन। In the alternative consruction the meaning is—day and night he is active and is applying नय and पौरुष or both as the case may be.

9. वितन्यते—वि + तन + लट् ते कर्मणि = वितन्यते is being spread. अनुक्त कर्त्ता is तेन। Conj Sl. 8.

10. नयेन—Deriv. Sl. 6. सहार्थे तृतीया। The construction being नयेन समम्।

11. पौरुषम्—पुरुषस्य कर्म इति पुरुष + अण् = पौरुषम् manliness, prowess, force, उद्यमः। उक्ते कर्मणि १मा।

12. *Voice*—...जयः.. प्रतितनुः...तन्द्रिः स...वितनोति।

S. R. K—5

10. *Duryodhana's affability*

सखीनिव प्रीतियुजोऽनुजीविनः
समानमानान् सुहृदश्च बन्धुभिः ।
स सन्ततं दर्शयते गतस्मयः
कृताधिपत्यामिव साधु बन्धुताम् ॥ १० ॥

Prak.—स प्रीतियुजः सखीनिव अनुजीविनः दर्शयते [He makes his followers appear as so many intimate friends]. That is indeed a great lift to the follower—सुहृदश्च बन्धुभिः समानमानान् दर्शयते [He gives a corresponding lift to his friends also by treating them as equal of his kinsmen]. Well then how does he treat his kinsmen ? बन्धुतां कृताधिपत्यामिव दर्शयते [His kinsmen are treated as so many masters over him]. But how can he condescend to do all this ? साधु गतस्मयः सः [He has now become a thoroughly selfless man with an affability that has rendered him dear to all]. 10.

Prose aud Syn.—गतस्मयः (गतः निरस्तः स्मयो गर्वो यस्य सः निरहङ्कारः) सः सन्ततम् (सर्वदा) साधु (सम्यक्) अनुजीविनः (भृत्यान्) प्रीतियुजः (सस्नेहान्) सखीनिव (मित्राणीव) दर्शयते (अवलोकयति), सुहृदश्च (मित्राणि च) बन्धुभिः (स्वजनैः) समानमानान् इव (समानः मानः सत्कारो येषां तानिव) दर्शयते (अवलोकयति), बन्धुताम् (स्वजनवर्गम्) कृताधिपत्यामिव (कृतं विहितम् आधिपत्यं प्रभुत्वं यस्यास्तामिव प्रभुत्वयुतामिव लब्धप्रसरामिव इत्यर्थः) दर्शयते (अवलोकयति) ।

English—He with pride renounced always guilelessly makes dependents appear like affectionate friends, friends appear as equally honoured with kinsmen and kinsmen appear as if with sway established (over himself).

Beng.—দুর্য্যোধনের আর অহঙ্কার নাই। ভৃত্যগণের সঙ্গে তিনি এমন ব্যবহার করেন যে, লোকে ভাবে তাহারা তাহার স্নেহশীল সখা। সখাদিগকে মনে করেন স্বজনগণের সহিত উঁহারা সমান সমাদৃত। আর স্বজনদিগকে মনে করেন উঁহারাই তাঁহার উপর কর্ত্তা।

Explanation—Durhodhana is now a changed man. He has thoroughly renounced pride and treats his dependents as his friends, his friends as his kinsmen and his kinsmen as so many masters over him.

Malli.—सम्प्रति भृत्याद्यनुरागमाह।, सखीनिति—'गतस्मयो' निरहङ्कारः अतएव 'सः' दुर्य्योधनः 'सन्ततम्' अनारतं 'साधु' सम्यक अकपटमित्यर्थः। "अनुजीविनः भृत्यान् 'प्रीतियुजः' स्निग्धान् 'सखीनिव' मित्राणि एव दर्श्यते' लोकस्य इति शेषः ["हेतुमति च" इति णिच। "णिचश्च" इति आत्मनेपदम्[2]] शोभनं हृदयं येषां तान् 'सुहृदो' मित्राणि च ["सुहृद्दुर्हृदौ मित्रामित्रयोः" इति निपातः[3]] 'बन्धुभिः' भ्रात्रादिभिः 'समानमानान् तुल्यसत्कारान् दर्शयति। बन्धूनां समूहो 'बन्धुता' ताम् ["ग्रामजनबन्धुसहायेभ्यस्तल्"] कृतम् आधिपत्यं यस्या तां 'कृताधिपत्यामिव दर्शयति, बन्धून् अधिपतीन् इव दर्शयते इत्यर्थः। यथा भृत्यादिषु सख्यादिबुद्धिः जायते लोकस्य तथा तान् सख्यावयतीर्थः[4]। [अनुजीव्यादीनाम् "कर्तुरीप्सिततमं कर्म" इति कर्मत्वम्[5] ॥ पूर्वे तु अस्मिन्नेव पदान्वये वाक्यार्थमित्थं वर्णयन्ति—स राजा अनुजीव्यादीन् सख्यादीनिव दर्शयते। सख्यादय इव ते तु तं पश्यन्ति। सख्यादिभावेन पश्यतस्तान् तथा दर्शयते स्वयमेव। छन्दानुवर्त्तितया स्वदर्शनं तेभ्यः प्रयच्छतीत्यर्थः। अर्थात् तस्येप्सितकर्मत्वम् अणिकर्तुरनुजीव्यादेः 'अभिवादिदृशोरात्मनेपदे उपसंख्यानम्' इति पाक्षिकं कर्मत्वम्। एवं चात्र अण्यन्तकर्मणो राज्ञः ण्यन्तं कर्तृत्वेपि "आरोहयते हस्ती स्वयमेव" इत्यादिवत् अश्रूयमाणकर्मान्तराभावात् (?) नायं णेरणाद्वि (? णेरणौ) सूत्रस्य विषय इति "णिचश्च" इत्यात्मनेपदं प्रतिपेदिरे। भाष्ये तु णेरणाद्विसूत्रविषयत्वमपि अभ्युक्तम्। यथाह "पश्यन्ति भृत्या राजानम्, दर्शयते भृत्यान् राजा" दर्शयते भृत्ये राजा, अत्र आत्मनेपदं सिद्धं भवति" इति।

भवाह कैयटः "ननु कर्मान्तरसद्भावात् भवात्मनेपदेन सम्भाव्यम् (? न भाव्यम्)। उच्यते भवादेव उदाहरणात् भाष्यकारस्य भयमेवाभिप्राय (? भयमभिप्राय) उच्यते भण्यन्तावस्थायां ये कर्तृकर्मणी तद्व्यतिरिक्तकर्मान्तरसद्भावात् (? सद्भावे) आत्मनेपदं न भवति। यथा स्थलमारोहयति मनुष्यान् इति। इह तु भण्यन्तावस्थायां कर्तॄणां भृत्यानां यौ कर्मत्वमिति भवत्येवात्मनेपदम्" इति6]।

Notes on Malli

1. सम्प्रति etc.—Now by सखीन् etc. he describes the love of his followers and others. 2. णिचश्च etc.—णिच् is attached by "हेतुमति च" and then आत्मनेपद comes in by the rule "णिचश्च' (see *Charcha*). 3. सुहृत् etc.—Obtained by निपातन in the rule "सुहृद्" (see Charcha) 4. यथा etc.—He treats his followers and others in such a way that the impression arises in people that they are his friends etc. 5. अनुजीवि etc.—The words अनुजीविनः सुहृदः and बन्धुताम् become कर्म by the rule "कर्तुरीप्सित"। 6. पूर्वे तु etc —The old commentators, however, with this very construction, give the sense of the passage thus—स राजा अनुजीव्यादीन् सख्यादीनिव दर्शयते, i. e. they look upon him as do so many friends etc.; and he himself, while they are looking upon as friends make them (i.e., encourages them to) so look upon him. The sense is, he shows himself to them in a manner so as to humour them in their belief. In effect then he is the ईप्सितकर्म, the followers etc. that are कर्ता in the अणिजन्तकाल are optionally कर्म by the Varttika "अभिवादि—" see Charcha. Thus, this is not a case coming under the rule "णेरणौ—" (see Charcha), because, though the king, who was the कर्म in the अणिच् form

has become कर्त्ता with णिच् there is no other कर्म (not directly mentioned) understood (?) as is seen in "आरोहयते हस्ती—" । *N.B.*—The passage is corrupt and gives no sense, There is a कर्म here, namely, सखीन् etc. Possibly the reading was...कर्तृत्वेऽपि श्रूयमाणकर्मान्तरभावात् नायम् "आरुहयते हस्ती स्वयमेव" इत्यादिवत् णेरणौ सूत्रस्य विषयः । Explain—श्रूयमाणस्य साक्षादुक्तस्य कर्मान्तरस्य सख्यादेः भावात् सत्त्वात्—because of the presence of another directly mentioned कर्म] । So thinking they resort to the rule "णिचश्च" (see Charcha) for the आत्मनेपद । But the Bhashya takes this as an instance of the rule "णेरणौ—" also. Thus under this very rule it says—the आत्मनेपद is secured in दर्शयते भृत्यान् राजा etc. which come from पश्यन्ति भृत्या राजानम् । On this Kaiyata remarks—Well, आत्मनेपद cannot come in here because there is another कर्म । The answer is, from this very example the Bhashyakara's meaning can be guessed, viz. the आत्मनेपद is not available if there is some कर्म other than the कर्त्ता and कर्म of the अणिजन्तकाल, as in "स्थलमारोहयति मनुष्यान्" । But here कर्म with णिच् is the कृत्य which was the कर्त्ता without णिच्; hence the आत्मनेपद must come in.

Charcha

1. सखीन्—2nd case plural of the base सखि meaning friend. उपमान् of, and hence same case with अनुजीविनः ।

2. प्रीतियुजः—प्री + क्तिन् भावे = प्रीतिः affection. प्रीत्या युज्यन्ते ये ते प्रीति+युज + क्विन् कर्तरि = प्रीतियुजः affectionate. प्रीतियुक्ताः । तान् । Qual. सखीन् ।

3. अनुजीविनः—अनुजीवन्ति इति अनु+जीव+णिनि कर्त्तरि ताच्छील्ये। Dependents and followers. तान्। कर्म of दर्शयते। The कर्त्ता is लोकः understood. Thus लोकः अनुजीविनः पश्यति, स लोकं लोकेन वा अनुजीविनो दर्शयते। Or ignoring the कर्तृता of लोक we have सः लोकस्य अनुजीविनो दर्शयते as in the Tika. Also see note 8.

4. समानमानान्—मन+घञ् भावे=मानः honour. समानः मानः येषां ते equally honoured. बहु—। तान्। Pred. adj. of सुहृदः।

5. सुहृदः—सु शोभनं हृदयं येषां ते सुहृदः। तान्। कर्म of दर्शयते। See note 3 & 8. सुहृद् and दुर्हृद् are irregularly formed in the sense of मित्र and अमित्र by the rule "सुहृद्दुर्हृदौ मित्रामित्रयोः"। In the literal sense. i.e. good-hearted, the form is सुहृदय; similarly दुर्हृदयः is literally one wicked at heart.

6. बन्धुभिः—बन्धु here means relations, तैः। सहार्थे तृया।

7. सन्ततम्—सम्+तन+क्त कर्मणि=सन्ततम्। The alternative form is सततम् by the Varttika "समो वा ततहितयोः" the म् of सम् elides optionally when तत or हित follows. Qual. दर्शयते।

8. दर्शयते—दृश+णिच्+लट् ते=दर्शयते shows. पश्यति, द्रक्ष्यति, ददर्श, अद्राक्षीत्। The णिच् here is प्रेरणार्थे by the rule "हेतुमति च"। The आत्मनेपद is by the rule "णिचश्च"—A causal root takes आत्मनेपद when the action benefits the agent. Here दर्शन benefits Duryodhana, hence the आत्मनेपद। Malli also suggests an alternative defence of the आत्मनेपद by the rule "णेरणौ यत् कर्म णौ चेत् स कर्त्ता अनाध्याने"—A root with णिच् takes the आत्मनेपद if the कर्म without णिच् is still the कर्म, in fact, but appears as कर्त्ता when णिच् is attached and no anxious recollection is implied. Here without णिच we have अनुजीविनः तं पश्यन्ति, समानमानाः सुहृदः तं

पश्यन्ति, बन्धुता तं पश्यति। Attaching णिच्, सः अनुजीविनः etc., or अनुजीविभिः etc आत्मानं दर्शयते। The कर्म is himself both before and after णिच् is attached, and with णिच् that कर्म i. e., स appears as कर्त्ता। The अणिकर्त्ता, i. e., अनुजीविनः etc. becomes कर्म optionally by the Varttika "अभिवादि" (when अभिवादि and दृश take the आत्मनेपद the कर्त्ता in the अणिजन्तकाल becomes optionally the कर्म if णिच् is attached). The only difference between this and the previous explanation with लोक as the अविवक्षित कर्त्ता is that बन्धुभिः समानमानान् is विधेय in the previous and an ordinary विशेषण here. The old construction was सुहृदो बन्धुभिः समानमानान् दर्शयते; the construction now becomes बन्धुभिः समानमानान् सुहृदो दर्शयते। The old is certainly preferable.

9. गतस्मयः—स्मि+अच् भावे=स्मयः pride. गतः स्मयः यस्य सः prideless बहु। For स्मय in the sense of pride Cf. "तस्मै स्मयावेशविवर्जिताय"—Raghu. Qual. सः।

10. कृता etc—अधिपातीति अधि+पा+डति कर्त्तरि अधिपतिः lord paramount. तस्य भावः इति अधिपति+यक् भावे (तद्धित)=आधिपत्यम् sway. कृतम् आधिपत्यम् यस्याः सा unto whom sway is given, बहु। ताम्। Qual. बन्धुताम्। Here यक् should come in by the rule "पत्यन्तपुरोहितादिभ्यो यक्" so says Malli in Kumara. But अधिपति being directly listed in the ब्राह्मणादि class better say अधिपति+ष्यञ्=आधिपत्यम्। Malli also later on in Kirata XIII under आधिपत्यं आतमन्वतम् admits this deriv.

11. साधु—Qual. दर्शयते or गत in गतस्मयः।

12. बन्धुताम्—बन्धूनां समूहः इति बन्धु+तल् समूहार्थे=बन्धुता। ताम्। कर्म of दर्शयते। Also see notes 3 and 8. Here तल् in the sense of समूह comes in by the rule "ग्रामजनबन्धुसहायेभ्यस्तल्। Cf. जनता (with समूहार्थे तल) in "अभिययन्तौ जनताः पदःस्रताः"—Sisu.

13. Voice.—गतस्मयेन तेन अनुजीविनः सखाय इव दृश्यन्ते, सुहृदः समानमानाः (दृश्यन्ते), बन्धुता कृताधिपत्या इव (दृश्यते)।

11. *Group of Piety, Prosperity and Pleasure.*

असक्तमाराधयतो यथायथं
विभज्य भक्त्या समपक्षपातया ।
गुणानुरागादिव सख्यमीयिवान्
न बाधतेऽस्य त्रिगणः परस्परम् ॥ ११ ॥

Prak.—अस्य त्रिगणः परस्परं न बाधते [In him the traid piety, prosperity and pleasure did not clash with one another]. How so ? सख्यम् ईयिवानिव त्रिगणः [The three rested in him like three friends without discord]. What was the reason ? गुणानुरागादिव [It seemed as if the three were three friends through appreciation of his virtues (or appreciating one another's virtues) and hence were living together in perfect harmony]. This again is a puzzle—यथायथं विभज्य आराधयतः अस्य त्रिगणः [He could single out which case was for which member of the triad hence no clashing]. Still if one of these be taken up with greater ardour than the rest, the other two necessarily suffer समपक्षपातया भक्त्या (अतएव) असक्तम् आराधयतः [He attended equally to all these without preference to any particular one of them], 11.

Prose and Syn.—यथायथम् (यथास्वम्) विभज्य (विविच्य) समपक्षपातया (समः तुल्यः पक्षपातः आसक्तिः यस्या तया तुल्यादरया) भक्त्या (अनुरागेण) असक्तम् (निःसङ्गं यथा तथा) आराधयतः (सेवमानस्य) अस्य त्रिगुणः (आयाणां धर्मकामार्थानां गणः समूहः त्रिवर्गः) गुणानुरागात् (गुणेषु यः अनुरागः स्पृहा तस्मात् गुणलोभात्) सख्यम् (मैत्रीम्) ईयिवानिव (प्राप्तवानिव) परस्परम् (अन्योऽन्यम) न बाधते (न विरुध्यति) ।

Eng.—The three—Piety, Prosperity, Pleasure—in the matter of this king that honours them dispassionately i. e. with an ardour that is equally distributed over all, after having duly distinguished between them—entered as it were into friendship through regard for his virtues, and do not clash with one another.

Bengali—দুর্য্যোধন সমান ভক্তিসহকারে অতএব অনাসক্ত হইয়া এবং কোন্ স্থলে কোনটী যোগ্য তাহা বুঝিয়া বিভাগ করিয়া ধর্ম্ম, অর্থ, কাম এই ত্রিবর্গের সেবা করেন। তাঁহার ত্রিবর্গ সমদর্শিতা প্রভৃতি রাজগুণের লোভে বন্ধুভাবাপন্ন হইয়াই যেন পরস্পরের বাধা দেয় না।

Expl.—Deeds of piety, measures of worldly advancement and pursuit of pleasure, all receive his attention in due proportion and each in its place. Hence, under his rule, the members of the triad Piety, Prosperity and Pleasure do not clash with each other as they usually do with an inefficient ruler.

Malli.—न अयं त्रिवर्गात् प्रमाद्यति इत्याह1, असक्तमिति—'यथायथं' यथास्वं विभज्य असङ्कीर्णरूपं विविच्य इत्यर्थः2 ["यथास्वे यथायथम्' इति निपातनात् द्विर्भावो नपुंसकत्वं च। "ह्रस्वो नपुंसके प्रातिपदिकस्य" इति ह्रस्वत्वम्3] पक्षे पातः "पक्ष-पातः' आसक्तिविशेषः समः तुल्यो यस्यां सा। तया 'समपक्षपातया भक्त्या' अनुराग-विशेषेण' पूज्येषु अनुरागो भक्तिः इत्युपदेशः, पूज्यश्च अयं त्रिवर्ग इति भावः4। 'असक्तम्' अनासक्तम् अव्यासक्ततया इति यावत् 'आराधयतः' सेवमानस्य 'अस्य' दुर्य्योधनस्य त्रयाणां धर्मार्थकामानां गणः त्रिगणः, त्रिवर्गः ["त्रिवर्गो धर्मकामार्थैश्चतुर्वर्गः समोक्षकैः" इत्यमरः] 'गुणानुरागात् तदीयगुणेषु अनुरागात् गुणवदाश्रयलोभात् इत्यर्थः 'सख्य'' मैत्रीम् ["सख्युर्यः" इति य-प्रत्ययः] 'ईयिवान्' उपगतवानिव इति उत्प्रेक्षा ["उपेयिवाननाश्वाननूचानश्च" इति क्वसुप्रत्ययान्तो निपातः। "भाषोपसर्गसन्नम्" इति काशिकाकार आह5] 'परस्परं' न बाधते समवर्त्तित्वादस्य धर्मार्थकामाः परस्परानु-पमर्देन वर्द्धन्ते इत्यर्थः6 [उक्तञ्च, 'धर्मार्थकामाः सममेव सेव्या योह्येकसक्तः स जनो जघन्यः" इति7]

Notes on Malli

1. न बाधम् etc.—By असक्तम् etc. he says that he (Duryodhana) does not err with respect to the triad (धर्म, अर्थ, काम)।

2. असङ्कीर्णं etc.—Having singled out each as unmixed with another—this is the sense. 3. यथार्हं etc.—Here we have neuter and reduplication of यथा by निपातन in the rule "यथास्वे" (see Charcha). The final is shortened by "ह्रस्वो—" (see Charcha). 4. पूज्येषु etc.—We are taught (lit.—the teaching is) that भक्ति is attachment to one unto whom homage is due; and the sense is—this triad is entitled to homage. 5. उपेयि etc.—The word ईयिवान् is irregularly formed with क्वसु added to the root इण् by निपातन in the rule "उपेयिवान्—" (See Charcha) The author of the काशिका says that उप the उपसर्ग here is not material. Hence the same निपातन allows ईयिवान् without the उपसर्ग। 6. समवर्त्ति etc.—धर्म, अर्थ and काम prosper without clashing with one another because he is equally inclined to all—this is the sense. 7. उक्तञ्च etc.—It is said—धर्म अर्थ and काम are to be practised with equal ardour; that man has to be condemned who is addicted to only one of these.

Charcha

1. असक्तम्—सञ्ज + क्त कर्तरि = सक्तः attached. न तथा असक्तः, नञ्तत्। सक्तं यथा तथा, असक्तम्। Qual. the क्रिया in आराधयतः। [सजति, ससञ्ज, असाङ्क्षीत्]।

2. आराधयतः—आ + राध + लटः स्थाने शतृ = आराधयत् worshipping, तस्य। Qual. अस्य। Here the root is चुरादि सकर्मक। It is also दिवादि अकर्मक, Cf "विराध्यन्तं क्षमेत कः"—Sisu II.

3. यथायथम्—Qual. विभक्ता। यथार्थभावम् इत्यर्थः। The word यथा implying वीप्सा is irregularly duplicated in the sense of 'यथास्वम्' (meaning यथात्मम् or यथात्मीयम्) and becomes neuter by the rule "यथास्वे यथायथम्"। The duplication gives यथायथा which is to be regarded as a कर्मधा—though not a compound. The कर्मधारयवद्भाव makes यथायथ a प्रातिपदिक। It is not an अव्यय। The neuter is by निपातन in this very rule. But a प्रातिपदिक in the neuter shortens its final vowel by the rule "ह्रस्वो नपुं—"; hence we have यथायथम्।

4. विभक्ता—see sl 9. He made careful distinction between each case. The विभाग is—this is धर्म, this is अर्थ, this is काम, each unalloyed with the other two.

5. सम etc.—पक्षे पातः पक्षपातः सुप्सुपा—partiality. समः पक्षपातः यस्याम्, in which there is equal regard, बहु—। तया। Qual. भक्त्या।

6. भक्त्या—भज+क्तिन् भावे=भक्तिः devotion. तया। करणे इया।

7. गणा etc,—अनु+रञ्ज+घञ् भावे=अनुरागः affection, here appreciation. गुण is merit. गुणेषु अनुरागः, सुप्सुपा। तस्मात्। हेतौ पञ्चमी by the rule "विभाषा गुणेऽस्त्रियाम्" हेतौ पञ्चमी is optional with गुणवचनान्त words not in the feminine gender.

8. सख्यम्—सखि is friend, तस्य भाव इति सखि+य=सख्यम् friendship, कर्म of ईयिवान्। Here य comes in by the rule "सख्युर्यः"।

9. ईयिवान्—इ धातु+लिटः स्थाने क्वसु ईयिवान्। The base is ईयिवस्। Qual. विगणः। The word is irregularly formed in classical language by the rule उपेयिवान्-अनाश्वान्-अनूचानश्च"। In the Sutra the prefix उप is not obligatory. See Notes on Malli.

10. बाधते—obstructs , बाध + लट् ते । [अबाधि, अबाधिष्ट, बाधिष्यते] ।

11. त्रिगण:—त्रयाणां धर्मार्थकामानां गणः, षष्ठीतत् । त्रिवर्गः ।

12. परस्परम्—परम् परम् = परस्परम् one another. Obj. of बाधते । By the Varttika 'कर्मव्यतिहारे सर्वनाम्नो द्वे वाच्ये समासवच्च बहुलम्,' a सर्वनाम is always doubled, and often compounded to express interchange of action, Thus in परम् परम् there is interchange of क्रिया । The Vartika allows us the option of compounding and writing परपरम् । Yet we have left परम् परम uncompounded, This is owing to Dikshitas remark "अन्यपरयोः न समासवत्" अन्य and पर are not compounded. Next comes in the Varttika "असमासवद्भावे पूर्वपदस्थस्य सुपः सुर्वक्तव्यः" when uncompounded the सुप in the first word becomes सु, i. e, nominative singular, Hence we have परः परम् । Now by the rule "कस्कादिषु च" the विसर्ग in words of the कस्कादि class is changed to स् when following अ, and to ष when following इ or उ । Thus कः कः = कस्कः, similarly परः परम्=परस्परम् । Here the language is defective, त्रिगणः is a group and as such gives a singulár idea ; परस्परम् implies the existence of more than one and goes against the singular in त्रिगणः । त्रयः परस्परं न बाधन्ते is intelligible, not त्रिगणः etc. For defence say अवयवापेक्षया बहुलम् ।

13. *Voice.*—ईयुषा त्रिगणेन परस्परं......बाध्यते ।

12. *Judicious applications of state-craft.*

निरत्ययं साम न दानवर्जितं
नभूरि दानं विरहय्य सत्क्रियाम् ।
प्रवर्तते तस्य विशेषशालिनी
गुणानुरोधेन विना न सत्क्रिया ॥ १२ ॥

Prak.—तस्य साम निरत्ययं प्रवर्त्तते [His kind words are honestly expressed]. Mere kind words cannot secure success—तस्य साम दानवर्जितं न प्रवर्त्तते [These are always accompained by presents]. Present should be substantial to be of any use—तस्य दानं भूरि [He gives away on a large seale]. Gifts made contemptuously are wasted—तस्य दानं सत्क्रियां विरहय्य न प्रवर्त्तते [The recipient are first duly honoured by him and then the gifts are made]. Slight honour ?—तस्य सत्क्रिया विशेषशालिनी [Honours showed by him are of a specially acceptable kind]. If all this is indiscriminate more harm than good will result—तस्य सत्क्रिया गुणानुरोधेन विना यु प्रवर्त्तते [He honours the worthy only, and never the unworthy]. 12.

Prose and Syn,—तस्य निरत्ययम् (अमायिकम्) साम (मधुरवचनम्) दानवर्जितम् (दानेन उपहारेण वर्जितं विना, उपायनविरहितम्) न प्रवर्त्तते (न प्रयुज्यते) ; भूरि (प्रभूतम्) दानम (धनत्यागः) सत्क्रियाम् (समादरम्) विरहय्य (विहाय) न प्रवर्त्तते ; विशेषशालिनी (विशेषेण अतिशयेन शालते शोभते या सा सातिशया) सत्क्रिया (समादरः) गुणानुरोधेन (गुणानाम् अनुरोधेन अपेक्षया गुणगौरवेण पात्रतया इत्यर्थः) विना न प्रवर्त्तते । Or—तस्य साम निरत्ययम् दानवर्जितं न प्रवर्त्तते ; दानं भूरि, सत्क्रियां विरहय्य न प्रवर्त्तते ; सत्क्रिया विशेषशालिनी, गुणानुरोधेन विना न प्रवर्त्तते ।

Eng—His sincerely sweet words do not flow unattended by presents ; large presents do not go out without honour ; conspicuously profuse honour does not alight without regard for worth. Or—His sweet words are sincere and do not... by presents ; presents are large and do not...honour ; honour is conspicuously profuse and does not...worth.

Beng.—দুর্য্যোধনের অকপট মধুর বাক্য দান ব্যতিরেকে প্রবৃত্ত হয় না ; প্রভূত দান সৎকার ভিন্ন হয় না, নিরতিশয় সৎক্রিয়া গুণনিরপেক্ষ হয় না ।

Expl.—Duryodhana has won the heart of his subjects by sweet words and rich presents spoken and offered with a pleasing sincerity. In this he uses nice discrimination and thus avoids heart-burning and discontent. [Also see Park]

Malli.—अथ श्लोकत्रयेण उपायकौशलं दर्शयन् आदौ सामदाने दर्शयति1—निरत्ययमिति। 'तस्य' दुर्योधनस्य 'निरत्ययं' निर्बाधम् अमायिकमित्यर्थः। अन्यथा जनानां दुर्ग्रहत्वात्2, इति भावः। 'साम सान्त्वम् ["साम' सान्त्वमुभे समे" इत्यमरः] 'दानवर्जितं न प्रवर्त्तते'। अन्यथा लुब्धप्रवर्त्तनस्य मुद्गप्रियैः (? मुद्गैः प्रियैः) वाक्यै—र्दुष्करत्वादिति भावः। उक्तञ्च "लुब्धमर्थेन गृह्णीयात् साधुमञ्जलिकर्मणा। मूर्खं छन्दानुरोधेन तत्त्वार्थेन च पण्डितम्" इति3। तथा 'भूरि' प्रभूतं न तु कदाचित् स्वल्पमित्यर्थः दानं धनत्यागः। सदित्यादरार्थे अव्ययम्। ["आदरानादरयोः सदसती" इति निपात (? गति) संज्ञाकरणात्4] 'न प्रवर्त्तते अनादरदानवैफल्यात् इति भावः। नचैवं सर्वत्र, येनाविवेकित्वं कौशहानिश्च स्यात् इत्याह प्रवर्त्तते इति4—'विशेषशालिनी' अतिशययोगिनी 'सत्क्रिया' आदरक्रिया 'गुणानुरोधेन' गुणानुरागेन विना न प्रवर्त्तते [,'पृथग्विना"—इत्यादिना तृतीया] गुणेषु (? गुणिषु) आदरो भूरिदानञ्च इति न उक्तदोषावकाशः 7 इत्यर्थः। [अत्र उत्तरोत्तरस्य पूर्वपूर्वविशेषणतया स्थापनात् एकावल्यलङ्कारः। तदुक्तं काव्यप्रकाशे "स्थाप्यतेऽपोह्यते वापि यथापूर्वं परम् परम्। विशेषणतया वस्तु यत्र सैकावली द्विधा" ॥ इति8]।

Notes on Malli.

1. अथ etc.—He is now about to describe in three verses Duryodhana's skill to the three expedients, and first by निरत्ययम् etc. he takes up सामम् and दान। 2. अन्यथा etc.—Otherwise he will be incomprehensible to people. Or—Otherwise people cannot be won over. We construe जनैः स दुर्ग्रहः or जना दुर्ग्रहाः। 3. अन्यथा लुब्ध etc.—Otherwise the avaricious will not be won

over by mere sweet words. Thus it is said "The avaricious should be won by money saints by folded hands, the ignorant by humouring them, and the learned by truth." 4. सत्कृति etc. —The word सत् is an अव्यय in the sense of 'honour'. This is clear if we remember the rule "आदरा—" that gives it the designation गति (see charcha). N. B.—Here निपातसंज्ञा is a copyist slip for गतिसंज्ञा । 5. अपि—The अप comes in विपर्यय, by the rule "अपि"—(see charcha. 6, अनादरे etc.—Gifts are useless if with dishonour. But such was not the course with all, for that means want of discrimination and loss of money ; hence he adds प्रवर्तते etc. 7. गुणिषु etc,—His esteem and liberal gifts were in the matter of the worthy alone, hence there is no occasion for the imputation mentioned above. N. B.—गुणेषु in Malli seems to be a clerical error. 8. अत etc.—Here each subsequent clause being advanced as modifying the previous one, the अलङ्कार is एकावली । Thus the Kavyaprakasa says 'एकावली is of two kinds, according as matters are added or withdrawn in succession modifying the preceding ones."

Charcha

1. निरत्ययम्—अति+इ+अच् भावे=अत्ययः hindrance बाधा ; or absence अभाव । निर्गतः अत्ययः अस्मात्, having no hindrance, i. e. candid, बहु— । Qual. साम । Orit is a predicate adj. to साम as in the alternative prose above. This is preferable (see under भूरि and विशेषशालिनी) । cp.—स्वयंवरं प्रेम कारयति वा निरत्ययम्"—xiii. 61.

2. साम—सामन् is peaceful measure, conciliation. Nom. to प्रवर्तते ।

3. दान etc.—दा + ल्युट् भावे = दानम् gift, वृज + णिच् + क्त कर्मणि = वर्जितम् bereft' दानेन वर्जितम् bereft of gift, तृया तत्— । Pred. adj. to मान ।

4. भूरि—The base is भूरि meaning 'much' प्रभूतम् । Qual. दानम् । Or pred. adj. to दानम् (see Alt Prose), Malli's 'भूरि दानम् was not without सत्क्रिया' might imply that अल्पं दानम् was without it. Hence we prefer the alternative prose given above,

5. विरहय्य—वि + रह + णिच् + ल्यप = वि + रह + अय् + ल्यप् = विरहय्य leaving विहाय । Here अय् is substituted for णिच् by the rule, "ल्यपि लघुपूर्वात्" णि coming after a consonant which is preceded by a light vowel is changed to अय् when ल्यप् follows.

6. सत् etc.—अस + लट: स्थाने शतृ = सत् good. स्त्रियाम् = सती । सती क्रिया सत्क्रिया good action, i.e., honour, कर्मधा । ताम् । कर्म of विरहय्य । Malli takes सत् as an अव्यय meaning honour, सत्य क्रिया, इतत् । ताम् । See Malli.

7. प्रवर्तते—प्र + वृत + लट् ते proceeds, operates [वर्तते, वर्त्स्यति-वर्तिष्यते, अवृतत्-अवर्तिष्ट], Nom. मान, दानम् and सत्क्रिया ।

8. विशेषशालिनी—वि + शिष् + घञ् भावे = विशेष: excellence, excess. तेन शालते शोभते इति विशेष + शाल + णिनि कर्तरि ताच्छील्ये = विशेषशालिनी shining by excess, i.e., excessive, Qual, सत्क्रिया । Or, pred adj. to सत्क्रिया as in alternative prose above. He does not honour any body and every body, but when honours one the honour is of a kind which the recepient is proud of. This is preferable (see under भूरि) ।

9. गुणा etc.—गुण is worth, merit, अनु + रुध् + घञ् भावे = अनुरोधः lit, entreaty here regard, गुणानाम् अनुरोधः regard for worth,

इतम्—। तेन। विनायोगे तृतीया by the rule 'पृथग्विनानानाभिस्तृतीयान्यतरस्याम्' —५मी, २या and ३या are allowed in conneetion with पृथक्, विना and नाना। Hence the alternative forms are गुणानुरोधम् and गुणानुरोधात्।

10. विना—an अव्यय meaning 'without'.

11. *Voice.*—निरत्ययेन साम्ना—वर्जितेन...भूरिणा दानेन...शालिन्या सत्क्रियया...प्रवृत्यते। Or—साम्ना निरत्ययेन etc.

13. *He checks lawlessness dispassionately.*

वसूनि वाञ्छन्न वशी न मन्युना
स्वधर्म इत्येव निवृत्तकारणः।
गुरूपदिष्टेन रिपौ सुतेऽपि वा
निहन्ति दण्डेन स धर्मविप्लवम् ॥ १३ ॥

Prak.—स धर्मविप्लवं निहन्ति [He checks lawlessness]. How? —गुरूपदिष्टेन दण्डेन [He does so by punishment as advised by his superior advisers]. That brings him money—न वसूनि वाञ्छन् निहन्ति [He has no greed for money still he does so]. Perhaps he has grudge against the offender—न मन्युना निहन्ति [Neither does he do it out of malice] Then why?—वशी स निवृत्तकारणः स्वधर्मं इत्येव निहन्ति [He has perfect control of his passions ; hence neither of these cause urges him to action. He does it because it is his duty]. Impartially?—रिपौ सुतेऽपि वा निहन्ति [He metes out punishment to the offender be he his son or enemy].

Prose and Syn.—वशी (जितेन्द्रियः) स वसूनि वाञ्छन् (धनानि लिप्सन्) न, मन्युना (कोपेन) न, (किन्तु) निवृत्तकारणः (निवृत्तम् अपगतं कारणं हेतुः यस्य तादृशः, लोभक्रोधरहितः सन्) स्वधर्मं इत्येव (राजधर्मानुसारत एव) गुरूपदिष्टेन

(गुरुणा धर्माधिकारिणा यत् उपदिष्टं प्रदर्शितं तेन) दण्डेन (शासनेन) रिपौ (वैरिणि) सुतेऽपि वा (अत्र तनये च स्थितम्) धर्मविप्लवम् (धर्मस्य कर्तव्यस्य विप्लवं व्यतिक्रमम् अधर्ममित्यर्थः) निहन्ति (निवारयति)। Or—वशी (अतएव) निरस्तकारणः स रिपौ सुतेऽपि वा गुरूपदिष्टेन दण्डेन धर्मविप्लवं स्वधर्म इत्येव निहन्ति न वसूनि वाञ्छन् न मन्युना।

English—He, with passions subdued and motives ceased, checks transgressions of duty, (or—violation of law) be it in an enemy or in a son, by punishments advised by the judge, solely because it is his du ty, not desiring riches nor through pique.

Beng—তিনি জিতেন্দ্রিয়, তাই লোভ প্রভৃতি কারণ বিনাই ধর্ম্মাধিকারীর উপদেশ অনুসারে শত্রুতে পুত্রেতে সমানভাবে রাজধর্ম্মমাত্রের অনুরোধে দণ্ডবিধান করিয়া—ধনলোভে নয় ক্রোধের বশেও নয়—অধর্ম্মের নিবারণ করিতেছেন।

Expl.—Duryodhana knows that justice is the mainstay of a king's rule, hence he metes out justice impartially to friends and foes. In this a keen sense of kingly duty is his sole motive, neither greed nor pique, for he has now full control over all the six passions.

Malli.—अथ दण्डप्रकारमाह वसूनि इति—'वशी स' दुर्योधनः 'वसूनि धनानि 'वाञ्छन् न' लोभात् न इत्यर्थः ['वसु तोये धने मणौ' इति वैजयन्ती] निहन्तीतिशेषः। तथा 'मन्युना' कोपेन 'न' च ['मन्युर्दैन्ये क्रतौ क्रुधि' इत्यमरः]। "धर्मशास्त्रानुसारेण क्रोधलोभविवर्जितः" इति स्मरणात्1 इत्यर्थः। किन्तु 'निरस्तकारणः' निरस्तलोभादि-निमित्तः सन् 'स्वधर्म इत्येव' स्वस्य राज्ञः सतो मम अयं धर्मः, ममेदं कर्तव्यमिति अज्ञाद्येव हेतोः इत्यर्थः। ["अदण्ड्यान् दण्डयन् राजा दण्ड्यांश्चैवाप्यदण्डयन्। अयशो महदाप्नोति नरकञ्चैव गच्छति" इति स्मरणात् इति भावः2।] 'गुरूपदिष्टेन' प्राड्विवाकोपदिष्टेन ["धर्मशास्त्रं पुरस्कृत्य प्राड्विवाकमते स्थितः। समाहितमतिः पश्येत् व्यवहारानुक्रमात्॥" इति नारदस्मरणात्2।] 'दण्डेन' दमेन श्रिया इत्यर्थः

'रिपौ सुतेऽपि वा क्षितमिति शेषः। एतेन चस्य समदर्शित्वमुक्तम्। 'धर्मविप्लवं' धर्मव्यतिक्रमम् अधर्ममिति यावत् 'निघ्नन्' निवारयति। दुष्ट एव चस्य शत्रुः शिष्ट एव बन्धुः, न तु सम्बन्धनिबन्धनः पक्षपातोऽस्ति4 इत्यर्थः।

Notes on Malli

1. धर्मशास्त्र etc.—Owing to the injunction "devoid of wrath and avarice and in accordance with the Law books." 2. अदण्ड्यान् etc.—The sense is—the king punishing the unpunishable and not punishing the punishable incurs great calumny and goes to hell. 3 धर्मशास्त्रम् etc.—"Keeping Dharma Sastras in view and being guided by the judges the king should look after legal affairs in order and with full attention"—so says Narada. 4. दुष्टः etc.—The wicked alone are his enemies and only the good are his friends; he has no partiality through ties of relation.

Charcha

1. वसूनि—वसु is wealth. तानि। कर्म of वाञ्छन्।

2. वाञ्छन्—वाञ्छ+शतृ=वाञ्छन् wishing, coveting. [वाञ्छति, ववाञ्छ, अवाञ्छीत]। Qual. सः।

3. वशी—वश is आयत्तता, control. सः अस्ति अस्य इति वश+इनि मत्वर्थे=वशी controller of passions, जितेन्द्रियः। Qual. सः।

4. मन्युना—मन्यु is here क्रोध, anger, grudge. तेन। "हेतौ" इति हेतौ तृतीया।

5. स्वधर्मः—स्व here means आत्मन्। स्वस्य आत्मनः धर्मः कर्त्तव्यम् इति स्वधर्मः own duty, इतत्—। In this sense the base is a सर्वनाम by

the rule "स्वमज्ञातिधनाख्यायाम्"—the word स्व is a सर्वनाम् when not meaning blood relation or wealth. "स्वो ज्ञातावात्मनि स्वं त्रिष्वात्मीये स्वोऽस्त्रियां धने:" इत्यमरः। The word स्व is masc. meaning ज्ञाति and आत्मन् (soul); it is all genders meaning 'self', and both neuter and masc. meaning wealth. इतियोगे प्रथमा। Cf. "क्रमादमुं नारद इत्यबोधि सः'—Sisu I.

6. इति—an अव्यय implying हेतु here. Duryodhana punished lawlessness because it was his duty to punish. Cp.—"इति एवं... अस्मादित्य हेतोः"—Malli.

7. निवृत्तकारणः—नि + वृत् + क्त कर्तरि = निवृत्त ceased, कृ + णिच् + ल्युट् करणे = कारण cause, motive; here refers to greed and malice, as said before. निवृत्तं कारणं यस्य सः, one whose motive has ceased बहु—। Qual. सः। Construe स्वधर्म इति निवृत्तकारणः or वशी इति निवृत्त-कारणः। It is better to take वशी as giving the reason why he is निवृत्तकारणः। With control over passions he cannot be swayed by greed or malice. (See Prose above).

8. गुरु etc.—गुरु here is the judge or perhaps the prime minister. He must have been a Brahmana. उप + दिश + क्त कर्मणि उपदिष्टः advised. गुरुणा उपदिष्टः advised by the legal adviser, तृया तत्—। तेन। Qual. दण्डेन।

9. रिपौ, सुते—विषयाधिकरणे ७मी। The construction after Malli is—रिपौ सुते अपि वा स्थितं धर्मविप्लवम्।

10. निहन्ति—नि + हन + लट् ति = निहन्ति checks. Nom. सः। [लङ् —अहन्, अवधीत, जघान, हनिष्यति]।

11. दण्डेन—दण्ड्यते अनेन इति दण्ड + णिच् स्वार्थे + घञ् करणे दण्डः punishment. तेन। करणे ३या।

12. धर्मविप्लवम्—वि + प्लु + अप् भावे = विप्लवः subversion. ध्रियते अनेन इति धृ + म करणे = धर्मः duty, law. तस्य विप्लवः, subversion of law, i. e. violation of law, इतत्...। तम्। Obj. of निह्नुते। Here there is कर्मविवक्षा and not शेषविवक्षा ; hence the rule "जासिनिप्रहण—" does not apply and we cannot have धर्मविप्लवस्य।

13. Voice—वाञ्छता...वधिना...कारणेन...तेन धर्मविप्लवः निह्नूयते।

14. *He sets spies on his rivals and rewards them liberally.*

विधाय रक्षान् परितः परेतरान्
अशङ्किताकारमुपैति शङ्कितः।
क्रियापवर्गेष्वनुजीविसात्कृताः
कृतज्ञतामस्य वदन्ति सम्पदः ॥ १४ ॥

Prak.—शङ्कितः सः अशङ्किताकारमुपैति [When he suspects danger from any of the rival powers he assumes the looks of the unsuspicious]. This is dangerous—परितः परेतरान् रक्षान् विधाय उपैति [No. He does not neglect the necessary precautions. He places trusty guards all over and then shows as if he does not suspect any one]. The guards for such work must be very trusty indeed—सम्पदः अस्य कृतज्ञतां वदन्ति [He knows how to appreciate the services of these people as is evident from the gifts he makes. Hence these people do not betray him]. Which presents do you mean ?—क्रियापवर्गेषु अनुजीविसात्कृताः सम्पदः [The rich presents that are made over to his people at the fruition of the measures adopted. A liberal and generous king cannot have traitors in his service.] 14.

Prose and Syn—अशङ्कितः (अविश्वस्तः सन्) परितः (समन्तात्) परेतरान् (परेभ्यः अन्येभ्यः इतरान्, आत्मीयान् इत्यर्थः) रक्षान् (रक्षकान्) विधाय (नियुज्य) अशङ्किताकारम् (अशङ्कितस्य अविश्वस्तजनस्य आकारं बहिराकृतिम् अविश्वस्तव्यवहारमित्यर्थः) उपैति (भजते)। क्रियापवर्गेषु (क्रियाणां प्रस्तुतानाम् अपवर्गेषु समाप्तिषु प्रारब्धावसानेषु) अनुजीविसात्कृताः (भृत्याधीना विहिताः) सम्पदः (वित्तानि) अस्य कृतज्ञताम् (हितवेदिताम्) वदन्ति (सूचयन्ति)।

English—When suspicious he assumes the looks of the unsuspecting after having placed friendly guards all round. Riches made over to the followers at the completion of the work proclaim his appreciation of service.

Bengali—আশঙ্কার কারণ ঘটিলেও দুর্য্যোধন চারিধারে বিশ্বাসযোগ্য রক্ষক স্থাপন করিয়া অসন্দিগ্ধের আকার ধারণ করেন। ক্রিয়া সমাপ্ত হইলে ভৃত্যদিগকে যে ধন দেন তাহাতে বুঝা যায় তিনি উপকারের উচিত প্রতিদান করিতে জানেন।

Expl.—Whenever he has reasons to suspect the movements of any of his rivals he places trusty emissaries to watch him, he himself behaving in a manner as if he suspected no one. The emissaries are all tried men, not for the first time employed at such work. They know that if they do their work satisfactorily the reward will be beyond their fondest expectation; they are consquently incorruptible and the rival soon comes to grief.

Malli.—सम्प्रति भेदकौशलं दर्शयति। अशङ्का सञ्जाता अस्य 'अशङ्कितः' अविश्वस्तः सन् 'परितः' सर्वत्र अपरमन्यत्सर्वी 'परेतरान्' आत्मीयान् अवञ्चकान् इति यावत्। यद्वा परान् इतरयन्ति भेदेन आत्मसात् कुर्वन्तिL [अस्मात् कर्मणि अण् प्रत्ययः2]। रक्षन्तीति 'रक्षान्' रक्षकान् मन्त्रगुप्तिसमर्थान् इत्यर्थः ["नन्दिग्रहि—" इत्यादिना पचाद्यच्3] ,विधाय' कृत्वा नियुज्य इत्यर्थः। 'अशङ्किताकारम् उपैति' स्वयमविश्वस्तोऽपि विश्वस्तवदेव व्यवहरन् परस्तुवैनैव परान् भिनत्ति4 इत्यर्थः। न च तान् रक्षान् उपेक्षते येन तेऽपि विकुर्वीरन् इत्याह5 क्रियेति—'क्रियापवर्गेषु कर्मसमाप्तिषु 'अनु-

जीविकात्कृता' भृत्याधीनाः कृताः अपरावर्तिया दत्ता6 इत्यर्थः। ["ईये वा च" इति वाति—प्रत्ययः] 'सम्पदः अस्य राज्ञः 'कृतज्ञताम्' उपकारित्वम् (?) 'वदन्ति, प्रीतिदानैरेव अस्य कृतज्ञत्वं प्रकाश्यते नतु वाङ्मात्रेण7 इत्यर्थः। कृतज्ञे राजनि अनुजीविनोऽनुरज्यन्ते अनुरक्ताश्च तं रक्षन्तीति भावः:8 ॥ १२ ॥

Notes on Malli.

1. यद्वा परान् etc.—Or we have अच् attached to इतर with णिच् added, परान् standing as उपपद in the कर्मकारक the वाक्य being 'परान् इतरयन्ति, i.e., win over the enemies by intrigue (lit. disunion) (See Charcha). 2. नन्दि etc.—the affix is अच् of the पचादि class by the rule "नन्दि—" (See Charcha). 3. स्वयम् etc.—Though himself distrustful he behaves like one full of trust and thus creates rupture among his enemies by their own talk. 4. न च तान् etc.—He does not neglect these watches and thus make traitors of these too. 5. अपरा etc.—Given without the condition of reversion. i. e., as a hereditary gift. 6. उपकारित्वम्—This is meaningless. The text seems to be corrupt. Or say—उपकारः अस्ति अस्य प्राप्तत्वेन इति उपकारी, one benefited. मत्वर्थे इनि। This is hardly satisfactory. 7. प्रीतिदानैः etc.—His gratefulness is expressed by gifts of pleasure and not by mere words. 8. कृतज्ञे etc. The king being grateful his followers get attached to him and then they guard him.

Charcha

1. विधाय—वि + धा + ल्यप् having engaged.

2, रक्षान्—रक्षन्तीति रक्ष + अच् रक्षाः trust-worthy men who will guard his secret. तान्। कर्म of विधाय। Malli's rule in full is "नन्दि ग्रहिपचादिभ्यो ल्युणिन्यचः"—Roots of the नन्दि class take ल्यु

(अन) of the वृद्धि class take णिनि and of the पच class take अच in the कर्तृवाच्य ।

3. परित:—परि + तस् = परित: all over. Both in his own kingdom and in that of the enemy. परि here has the sense of सर्व ।

4. परेतरान्—परेभ्य: इतरे परेतरे other than enemies i.e., friends पूतत्— । Better call सुप्सुपा । See वर्णेतरा:—Raghu V, 41 and "सव्येतरम्" Rag, xiii, तान् । Qual. रचान् । Or पर: इतर: येभ्य: ते परेतरा: बहु— । तान् । When the compound is a बहुव्रीहि, the base is declined like an ordinary अकारान्त word, for its सर्वनामता is barred by the rule "न बहुव्रीहौ" । But when a तत्पुरुष (सुप्सुपा) the base is a सर्वनाम because इतर is a सर्वनाम । Malli gives a third way of derivation thus—इतर means पृथक् different. इतर + णिच् i.e., इतरि is a नाम धातु meaning पृथक्करण । The णिच् is by the Varttika "तत्करोति तदाचष्टे" । Next परान् इतरयन्ति इति पर + इतरि + अण् कर्तरि परेतरा: by the rule "कर्मण्यण्" ।

5. अशङ्कित etc,—शङ्का सञ्जाता अस्य इति शंका + इतच् = शंकित: suspicious. इतच् comes in by the rule "तदस्य सञ्जातं तारकादिभ्य: इतच्" words of the तारकादि class take इतच् in the sense 'it has got it. न शङ्कित:, अशंकित नञ्तत्:— । आ + कृ + घञ् भावे=आकार: signs, अशंकितस्य आकार: अशंकिताकार:, signs of one not suspicious, ष्तत्—। तम् । कर्म of उपैति ।

6. उपैति—उप + इ + लट् ति । [इयाय, एत्, अगात्, एष्यति], Nom. स: । The root is गत्यर्थ, hence here प्राप्त्यर्थ ।

7. शङ्कित:—See Note 5 Pred. adj. to स: understood.

8. क्रिया etc.—क्रिया see Sl. 4. अप + वृज + णिच् घञ् भावे = अपवर्ग: fruition. क्रियाणाम् अपवर्ग: fruition of work, ष्तत्— । तेषु । भावे सप्तमी

by the rule "यस्य च भावेन भावलक्षणम्"—we have सप्तमी in one whose क्रिया indicates another क्रिया। क्रियापवर्गेषु सत्सु इत्यर्थः। Or by transference of epithets, अपवर्ग means time of fruition ; and then अधि ७मी।

9. अनुजीवि etc.—अनुजीविसात् and कृता are two words uncompounded. For अनुजीविन् see under sl. 4. अनुजीव्यधीना देयाः इति अनुजीविन् + साति अनुजीविसात् gifts under control of the followers (अनुजीव्यधीना देयाः)। ताः। Pred. adj, to सम्पदः। The word is अव्यय by the rule "तद्धितश्चासर्वविभक्तिः"। Being an अव्यय the विभक्ति disappears. We do not get अनुजीविषात् because the ष is prohibited in the case of साति by rule "सात्पदाद्योः"। Malli's rule "देये—" means that साति and त्रा are allowed in the sense "under control of" if the thing controlled is a gift and there is syntactical connection with कृ, भू, अस, सम् + पद। Also see next.

10. कृताः—कृ + क्त कर्मणि। Pred adj. to सम्पदः। This is not compounded with अनुजीविसात् though syntactically connected with it. The reason is अनुजीविसात् is neither an उपपद nor a गति। A सुप्सुपा compound, however, is available with the exposition अनुजीविसात् कृताः।

11. कृतज्ञताम्—कृ + क्त नपुंसके भावे = कृतम् action. कृतं जानातीति कृत + ज्ञा + क कर्त्तरि = कृतज्ञः grateful. Here क comes in by the rule "आतोऽनुपसर्गे"। तस्य भावः। कृतज्ञ + तल् = कृतज्ञता greatfulness ताम्। कर्म of वदन्ति। Or जानातीति ज्ञः = ज्ञा + क by the rule "इगुपधज्ञाप्रीकिरः कः"। कृतस्य ज्ञः कृतज्ञः, शेषषष्ठी समासः। Rest as before.

12. वदन्ति—वद + लट + अन्ति। [उवाद, अवादीत्, वदिष्यति] Nom. सम्पदः।

13. सम्पदः—Here presents ; for deriv see sl. 5.

14. *Voice.*—अहितेन···आकारः उपेयते ।......क्रताभिः सम्पद्भिः क्रतज्ञता उच्यते ।

15. *His measures are carefully adopted and produce happy results.*

अनारतं तेन पदेषु लम्भिता
विभज्य सम्यग् विनियोगसत्क्रियाः ।
फलन्त्युपायाः परिबृंहितायती-
रुपेत्य सङ्घर्षमिवार्थसम्पदः ॥ १५ ॥

Prak.—उपायाः अर्थसम्पदः फलन्ति [The measures he adopts are attended by happy results]. How happy ?—परिबृंहितायतीः अर्थसम्पदः अनारतं फलन्ति [Happy because the results are lasting and following in unceasing succession]. Are all the measures so successful ?—सङ्घर्षम् उपेत्य इव फलन्ति [The measures as it were vie with one another in producing happy results]. That is very rare—तेन पदेषु विनियोगसत्क्रिया लम्भिताः उपायाः [The measures are first honoured by him by employing them in undertakings and in return they reward him with happy result]. Do not the measures clash with one another ?—सम्यक् विभज्य लम्भिताः [He carefully distinguishes between the cases that require साम or दाम or भेद or दण्ड, and employs the particular measure that suits each case ; hence there is no clashing].

Prose and Sya.—तेन पदेषु (वस्तुषु कर्मसु इत्यर्थः) सम्यक् (यथायोग्यम्) विभज्य (विविच्य) विनियोगसत्क्रियाः (विनियोगः प्रयोग एव सत्क्रिया समादराः, ताः) लम्भिताः (गमिता प्रापिता इति शेषः) उपायाः (नीतयः सामादयः)

सङ्घर्षम् (स्पर्द्धाम्) उपेत्य इव (अवलम्ब्य इव परस्परस्पर्द्धयेव) परिवृ'ढ़ितायतीः ·(परिवृ'ढ़िता प्रचिता आयतिः स्थितिकालो यासां ताः स्थायिनीरित्यर्थः) अर्थसम्पदः (अर्थानां सम्पदः सम्पन्नान् अर्थान् इत्यर्थः) अनारतम् (अजस्रम्) फलन्ति (प्रसुवते)।

Eng—The expedients by him made to receive the honour of employment in undertakings after having duly discriminaated between them, constantly produce mighty result of lasting and far-reaching consequences as if having adopted rivalry with each other.

Beng.—কোন্ কার্য্যে কোন্ উপায় প্রয়োগ করিতে হইবে, তাহা দুর্য্যোধন বেশ বুঝেন ও পরম সমাদরে সেই সেই উপায়ের প্রয়োগ করেন। এইরূপে সংকৃত হইয়া, উপায়গুলি যেন সৎকারের প্রতিদানে পরস্পরের সহিত স্পর্দ্ধা করিয়া স্থায়ী ও ব্যাপক ফল অনবরত প্রসব করিতেছে।

Expl.—Remarkable success attends Duryodhana at all his undertaking, for with rare insight he sees which expedient will suit which case and applies it accordingly with great care. It seems as if the expedients themselves vie with each other, is giving back to the king lasting results in return for the consideration they receive.

Malli.—अथ उपायप्रयोगस्य फलवत्तां दर्शयति1—अनारतमिति। 'तेन' राज्ञा ·दुर्य्योधनेन 'पदेषु उपायवस्तुषु2 ["पदं व्यवसितत्राणस्थानलक्ष्माङ्घ्रिवस्तुषु" इत्यमरः] 'सुम्यक्' असङ्कीर्णम् अन्यस्य च विभज्य3 'विनियोग' एव 'सत्क्रिया' अनुग्रहः सत्कार इति यावत् ता लम्भिताः स्थानेषु सम्यक् प्रयुक्ता इत्यर्थः। उपायविशेषणं वा4। 'उपायाः सामादयः 'सङ्घर्षं परस्परस्पर्द्धामुपेत्य इव इति उत्प्रेक्षा। 'परिवृ'ढ़िताबतीः' प्रचितोत्तरकाला स्थिरा इत्यर्थः। 'अर्थसम्पदः अनारतम् अजस्रं फलन्ति प्रसुवते इत्यर्थः।

Notes on Malli.

1. अथ etc.—He shows now the fruition of the application of the measures. 2. उपायवस्तुषु—In spheres of application of the expidients उपायानां वस्तूनि प्रयोगविषयाः । तेषु । 3. असङ्कीर्णम् etc—सङ्कीर्ण is mixed up , असङ्कीर्ण not mixed up i.e., separate, व्यस्त is divided i,e, separate ; अव्यस्त not separate. असङ्कीर्णं तथा तथा विविच्य अव्यस्तं यथा तथा च विविच्य is the sense. In other wordshe knew when the expedients were to be applied singly (असङ्कीर्णम्) and also when to apply them two or more in conjunction (अव्यस्तम्)। 4. उपायविधि etc.—Malli, makes विनियोगसत्क्रियाः either a कर्म of लंभिताः Or an adjective of उपायाः । In the latter case expound विनियोग एव सत्क्रिया येषां ते । (But then लम्भिताः becomes disconnected. The remark is very likely an interpolation).

Charcha

1. अनारतम्—आ + रम + क्त कर्तरि = आरत ceased. न आरतम् ceaseless, नञ्तत् । तत्‌यथा तथा अनारतम् ceaselessly ; क्रिं विं ; Qual. फलन्ति । The prefixes वि and अव are ordinarily seen in this sense (अनवरतं फलन्ति, अविरतं फलन्ति) । आरत is rather unusual.

2. तेन—Refers to Duryodhana.

3. पदेषु—पद here meas वस्तु । See Notes on Malli. Perhaps —स्थान suits here better ; तेषु । अधिं ७मी । Malli says उपायवस्तुषु ।

4. लंभिताः—लभ + णिच् + क्त कर्मणि = लंभिताः meaning गमिताः and thence प्रापिताः । Qual. उपायाः । By the rule 'लभेश्च—(लभ takes नुम् when an affix beginning with a vowel follows but not in, लट्, लोट लङ विधिलिङ् and लिट्) नुम् is here added to the root लभ ।

The causal root लभ, according to Vamana. may have two kinds of meaning (i) प्राप्त्युपसर्जना गतिः—गत्यर्थ is prominent and प्राप्त्यर्थ subordinate, or (ii) गत्युपसर्जना प्राप्तिः—प्राप्त्यर्थ is prominent and गत्यर्थ subordinate. When लभ is prominently गत्यर्थ (प्राप्त्युपसर्जना गतिः) its अणिकर्त्ता appears as कर्म by the rule 'गतिबुद्धिप्रत्यवसानार्थ—" see Sl. 1. As an instance of this, Vamana cites "दीर्घिकासु कुमुदानि विकाशं लम्भयन्ति शिशिरा:शशिभासः" । Here the अणिजन्त form was कुमुदानि विकाशं लभन्ते । But what is understood by विकाशं लभन्ते ? Evidently a sort of motion in the petals of the flowers is intended. The petals were in a certain position when closed and they moved away from that position to open. Hence motion (गति) is prominent and attainment of a new position (प्राप्ति) subordinate. Thus the root is prominently गत्यर्थ and the rule 'गतिबुद्धि"—applies. We therefore say "शशिभासः कुमुदानि (अणिकर्त्ता as कर्म) विकाशं लंभयन्ति' । In this sense of causal लभ also compare "मधुरैरवशानि लंभयन्नपि तिर्य्यञ्चि शमं निरीक्षितैः"—Kirat II. Sl. 55. infra. Vamana's instance of गत्युपसर्जना प्राप्तिः is—"श्रिया स्मितिश्रा सुतरां मुनेर्वपुर्विसारिभिः सौधमिवाथ लम्भयन्"—Sisu. I. Sl. 25. Here the अणिजन्त form was स्मितिमा वपुः लभते । But is any motion prominently implied here ? No ; motion comes in only in as much as स्मितिमन् which was absent is now present—which is motion by implication only. So the root is prominently प्राप्त्यर्थ, and remotely गत्यर्थः ; the rule "गतिबुद्धि"—does not apply ; and with णिच् the अणिकर्त्ता does not become कर्म ; thus—अच्युतः स्मितिम्ना (अनुक्त अणिकर्त्ता) वपुः लम्भयति । Similarly in the present case the causal root लभ may be गत्युपसर्जना प्राप्ति and its अणिकर्त्ता takes तृतीया when णिच् is added See also note 7 below.

5. विभज्य—See sl. 9 and 11. He employed the four measures in their distinctive spheres by a division of cases demanding any of these jointly or separately.

6 सम्यक्—सम् + अञ्च+क्विन् कर्त्तरि = सम्यक् right. तत् यथा तथा। Rightly क्रि' वि'। Qual. विभज्य। सम् becomes समि when the root अञ्च follows and takes an affix that drops व। The rule is "सम: समि"।

7. विनियोग etc.—For सत्क्रिया See sl. 12. वि + नि + युज + घञ् भावे=विनियोग: application, विनियोग: सत्क्रिया येषां ते honoured by application, बहु—। Qual. उपाया:। See notes on Malli. Malli. also makes it (preferably) a कर्म of लंभिता: thus ;—उपाया: विनियोगसत्क्रिया: लभन्ते (अणिच्); स उपायान् विनियोगसत्क्रिया: लम्भयति (णिच with अणिकर्त्ता as कर्म by "गतिबुद्धि—") । By change of voice we get तेन उपाया: विनियोगसत्क्रिया लंभिता:। In this case he breaks up the compound as—विनियोग एव सत्क्रिया: कर्मधा—of the शाकपार्थिवादि or मयूरव्यंसकादि class. Here Duryyodhana first finds room (लंभ) for the application (विनियोग) of a certain expedient He then picks up that expedient and puts it in its place. Motion is thus prominent. Next this putting in of the expedient in its place implies esteem for the expedient; the expedient thus receives honour. Motion first, receiving of honour is subsequent, This is प्राप्तुरावसर्जना गति: of Vamana as explained in note 4, The rule "गतिबुद्धि—" applies.

8. फलन्ति—फल + लट् अन्ति produce. Nom. उपाया:। [पफाल, अफालीत, फलिष्यति]। Here thc root is अकर्मक, the कर्म being

अर्थसम्पदः। The अकर्मक use is very common ; Cf. 'भाग्यं फलति सर्वत्र'' ।

9. उपायाः—उपैति or उपायते एभिः इति उप+इ+अच or अय+घञ् करणे those by which the end is reached, the object gained ; hence measures, i.e., the four measures—साम, दान, भेद and दण्ड।

10. परि etc.—परि+बृंह+णिच्+क्त कर्मणि स्त्रियाम्=परिबृंहिता lengthened, augmented. आ+यम+क्तिन् भावे=आयतिः। आयति is उत्तरकाल subsequent stage. "दैर्घ्ये भाविकाले आयतिः'' इति त्रिकाण्डशेषः। Cf. "तदात्वायतिसंशुद्धमारभेत विचक्षणः''—Kamandaka. परिबृंहिता आयतिः यासां ताः, whose future is long i. e., whose results are lasting, बहु— । Qual. अर्थसम्पदः।

11. उपेत्य—उप+इ+ल्यप् having reached, having adopted.

12. सङ्घर्षम्—सम्+घृष+घञ् भावे=संघर्षः collision, rivalry, तम्। कर्म of उपेत्य।

13. अर्थसम्पदः—सम्+पद क्विप् भावे=सम्पद् growth, profusion, अर्थ is wealth. अर्थानां सम्पदः (सम्पत्तयः) growth of wealth, ६तत्—। ताः। कर्म of फलन्ति। Here by the maxim—भावानयेन द्रव्यानयनम्, we understand सम्पन्ना अर्थाः by अर्थानां सम्पदः।

14. *Voice.*—सत्क्रियैः लंभितैः उपायैः...आयतयः...फल्यन्ते।

16. *Crowds of vassals are always in attendance upon him.*

अनेकराजन्यरथाश्वसंकुलं
तदीयमास्थाननिकेतनाजिरम्।
नयत्ययुग्मच्छदगन्धिरार्द्रतां
भृशं नृपोपायनदन्तिनां मदः ॥ १६ ॥

Prak.—मदः तदीयम् आस्थाननिकेतनाजिरम् भृशम् आर्द्रतां नयति [The court yard in front of his Durbar Hall is rendered excessively moist by ichor]. Whence comes the ichor ?—नृपोपायनदन्तिनां मदः [The ichor is flowing from the tuskers presented to him by vassals], The stench must be ignoble—अयुग्मच्छदगन्धिः मदः [It is of a pungent odour like the milk of the Saptacchada tree]. Would the ichor cause mud to accumulate?—अनेकराजन्यरथाश्वसंकुलम अजिरम् [Kings all the world over are his vassals, They come in such a number at times that the court-yard gets packed with their chariots and horses. The horses are numerous, and the presents make quite a large number of elephants too together ; they wet the ground (?)]. 16.

Prose and Syn.—अयुग्मच्छदगन्धिः (अयुग्मच्छदस्य सप्तपर्णस्य गंध इव गन्धो यस्य स सप्तपर्णसुरभिः) नृपोपायनदन्तिनाम् (नृपाणाम् उपायनानि नृपैरुपहाररूपेण दत्ता इत्यर्थः ये दन्तिनो गजाः तेषाम्) मदः (दानजलम्) अनेकराजन्यरथाश्वसंकुलम् (अनेकेषां राजन्यानां रथाश्वैः संकुलं व्याप्तम्) तदीयम् (तस्य) आस्थाननिकेतनाजिरम् (आस्थानस्य सभाया यत् निकेतनं गृहं तस्य अजिरं प्राङ्गणम्) भृशम् (अत्यर्थम्) आर्द्रताम् (सजलत्वम्) नयति (प्रापयति) ।

Eng.—The ichor of elephants presented by kings, smelling like the Saptachchada makes excessively wet the yard before his sitting hall packed with horses and chariots of numerous Kshatriya chiefs.

Beng.—করদভূপালগণ কর্ত্তৃক উপহারস্বরূপ দত্ত হস্তিসমূহের সপ্তচ্ছদের ন্যায় গন্ধযুক্ত মদ দুর্য্যোধনের সেই প্রভূত ক্ষত্রিয় রাজাদিগের অশ্ব ও রথদ্বারা পরিব্যাপ্ত সভানগৃহসম্মুখস্থ চত্বরকে সর্ব্বদা নিতান্ত কর্দ্দমাক্ত করিতেছে।

Expl.—Duryodhana is now the universal monarch. Rich presents reach him from all over the world and countless kings

are always in attendance at his Durbar Hall. To get back your kingdom from the clutches of such a man is no easy task; so make adequate preparations for the contest.

Malli—अर्थसम्पदमेवाह, अनेकेति—'अयुग्मच्छदस्य' सप्तपर्णपुष्पस्य गंध इव गन्धो यस्य असौ 'अयुग्मच्छदगन्धिः' ["सप्तम्युपमान—" इत्यादिना बहुव्रीहिरुत्तरपद-लोपश्च। 'उपमानाच्च'' इति समासान्त इकारः1] 'नृपाणाम् उपायनानि' उपहार-भूता ये 'दन्तिनः' तेषां 'मदः' ["उपायनमुपग्राह्यमुपहारस्तथोपदा'' इत्यमरः 2] अनेकेति—राज्ञाम् अपत्यानि पुमांसः राजन्याः क्षत्रियाः ["राजश्वशुराद्यत्'' इति यत् प्रत्ययः। राज्ञोऽपत्ये जातिग्रहणात् न अण् 3] रथाश्च अश्वाश्च 'रथाश्वम्' [सेनाङ्गत्वादेकवद्भावः] । 'अनेकेषां राजन्यानां रथाश्वेन संकुलं' व्याप्तं "तदीयमास्थान-निकेतनाजिरं' सभामण्डपाङ्गनम् ["अङ्गनं चत्वराजिरे" इत्यमरः] 'भृशम्' अत्यर्थम् 'आर्द्रतां पङ्किलत्व 'नयति'। [एतेन महासमृद्धिरस्य उक्ता। अतएव उदात्तालङ्कारः। तथा चालङ्कारसूत्रम् "समृद्धिमद्वस्तुवर्णनमुदात्तः" इति4] ॥ १६ ॥

Notes on Malli.

1. सप्तम्युप etc.—There is a बहुव्रीहि here with elision of the उत्तरपद by the Varttika "सप्तम्युपमान—"। The समासान्त affix इ comes in by the rule "उपमानाच्च" (See Charcha). 2. उपायन etc Amara says that उपायन, उपग्राह्य etc. are synonyms. 3. राजश्वशुर etc.—यत् in राजन्य comes in by the rule "राजश्वशुराद् यत्"। Here the word with the अपत्यप्रत्यय refers to a जाति (Kshattriya caste); hence, strictly speaking, no अपत्य being intended अण् is not attached (See Charcha). 4, एतेन etc—By this is indicated his immense wealth, and hence the figure is उदात्त। Thus says the अलङ्कारसूत्र—"Description of something prosperous, is known as उदात्त अलङ्कार"।

Charcha

1. अनेक etc.—राज्ञः अपत्यानि जातिः इति राजन्+यत्=राजन्याः Kshattriya chiefs. Here यत् in the sense of अपत्य comes after the word राजन् and the derivative refers to a जाति by the rule "राजश्वशुराद् यत्" ("जाताविव इति वाच्यम्")। By the sutra "ये चाभाव-कर्मणोः"—when a तद्धित affix beginning with य follows अन्नन्त words, the अन्नन्त words do not drop the final न् except in the case of a भाव (state) or कर्म (work). Thus here राजन्+यत्=राजन्य (अपत्यार्थे i. e., जात्यर्थे) ; but राजन्+यक्=राज्यम् (भावकर्मार्थे)। सम्+कुल+क कर्तरि सङ्कुल crowded. रथाश्च अश्वाश्च रथाश्वम्, समाहारद्वन्द्वः। Here the समाहारद्वन्द्व is neuter singular by the rule "द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम्"—द्वन्द्व compounds of words meaning प्राण्यङ्ग or तूर्याङ्ग or सेनाङ्ग become neuter singular. न एके अनेके नञ्तत्—here एक means 'some'. अनेके राजन्याः several Kshattriya princes, कर्मधा—। अनेक-राजन्यानां रथाश्वम्, horses and chariots of many Kshattriya princes, ष्तत्। अनेकराजन्यरथाश्वेन सङ्कुलम्, packed with horses and chariots ३या तत्। Qual. आस्थानविवेकिताजिरम्। Or say अनेकराजन्यानां रथाः अनेकराजन्यरथाः। तेषामश्वाः। तैः सङ्कुलम्।Each chariot has four, six or eight horses yoked to it according to the status of the charioteer etc. Hence the number of horses must be very large. This exposition by emphasising the presence of the horses makes these also responsible for the muddiness of the yard. It is notorious that horses ease themselves immediately on reaching the destination. Or derive अनेके thus :—एक one. न एकः इति अनेकः। अनेक though meaning many is singular by the rule "परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः" and "उत्तरपदार्थप्रधानस्तत्पुरुषः" ; then by एकशेषवृत्ति (e.g, अनेकश्च अनेकश्च अनेकश्च) we get अनेके। Bhottaji resorts to such a view in his Manorama.

2. तदीयम्—तस्य दुर्योधनस्य, इदम् इति तद्+छ=तदीयम्। Qual.—अजिरम्।

3. आस्थान etc.—आस्थीयते अस्मिन् इति आ + स्था + ल्युट् अधिकरणे= आस्थानम् seat. निकेत्यते अस्मिन् इति नि + कित + ल्युट् अधिकरणे = निकेतनम् shelter, room. आस्थानस्य निकेतनम्, Hall for seat, i.e., audience hall इतत्— । तस्य अजिरम् courtyard of (i. e., before) the Hall इतत् । तत् । कर्म of नयति । अजिर is court-yard, अङ्गन = (आङ्गिना इति भाषा) ।

4. नयति—नी + लट् ति । Nom. मदः । The root नी being द्विकर्मक, it has two कर्म...(i) प्रधानकर्म is अजिरम्, (ii) गौणकर्म is आर्द्रताम् । [निनाय—निन्ये, नेष्यति—ते, अनैषीत्—अनेष्ट] ।

5. अयुग्मetc,—युग्म is two i. e., even. न युग्मः अयुग्मः not even (i. e, odd) नञ्तत् । अयुग्म here refers to सप्तन् (seven), (इग्मे इग्मे) अयुग्माः (सप्त) छदाः अस्य इति अयुग्मच्छदः बहु— । This is another name of the Saptacchhada tree, अयुग्मच्छदस्य विकारः पुष्पम् इति अयुग्मच्छद + अण् = अयुग्मच्छदम् flower of the Saptacchhada. Here the affix अण elides (लुक्) by the Varttika "पुष्पमूलेषु बहुलम्" । The word is neuter, Compare "क्लिबीनं प्रसवे सर्वम्"—all words signifying produce (fruits, flowers etc.) are in the neuter, अयुग्मच्छदस्य गन्धः, odour of the Saptachhadds flower, इतत् । अयुग्मच्छदगन्धः इव गन्धः अस्य अयुग्मच्छदगन्धिः having odour like that of etc बहु— । Here in the compound अयुग्मच्छदगन्ध गन्ध the उत्तरपद 'गन्ध' disappears by the Varttika "सप्तम्युपमानपूर्वस्योत्तरपदलोपश्च वक्तव्यः" (A compound, with a word in the ७मी or denoting उपमान leading in it may enter into a बहुव्रीहि ; but then the उत्तरपद disappears). Again the समासान्त 'इ' here comes in by the rule "उपमानाच्च"—इत् is also the substitute when गन्ध, coming after a standard of comparison (उपमान), is final in a (बहुव्रीहि) । Qual, मदः । The ichor of

elephants smells like Saptacchada flowers. Cf—"सप्तच्छदक्षीरकटुप्रवाहमसह्यमाघ्राय मदं तदीयम्"—Raghu V.

6. आर्द्रताम्—आर्द्र is wet. तस्य भावः इति आर्द्र + तल्=आर्द्रता। ताम्। गौणकर्म of नयति।

7. नृपो etc.—नृ + पा + क कर्त्तरि=नृपः, उपपद तत्। उप + इ + ल्युट् भावे = उपायनम् presnt. दन्तौ एषां स्तः इति दन्त + इनि मत्वर्थे प्रशंसायामतिशायने वा = दन्तिनः tuskers, नृपाणाम् उपायनानि नृपोपायनानि, ६तत्। तान्येव दन्तिनः presents of elephants, कर्मधा। तेषाम्। षष्ठी शेषे।

8. Voice......गन्धिना मदेन......नीयते। Here the प्रधानकर्म is अजिरम्; that becomes उक्त here by the dictum"ण्यादेः प्रधाने"।

17. He has secured the good will of the people with extensive works of irrigation.

सुखेन लभ्या दधतः कृषीवलै-
रकृष्टपच्या इव शस्यसम्पदः।
वितन्वति क्षेममदेवमातृका-
श्चिराय तस्मिन् कुरवश्चकासति ॥१७॥

Prak.—कुरवश्चिराय चकासति [After a long interval of depression following your departue from the land, the Kuru country has again revived and looks happy]. How so? शस्यसम्पदः दधतः कुरवः चकासति [The land is laughing with a bumper crop]. But rains are scarce in the Kuru country, how can there be a bumper crop without drudgery on the part of the people—अकृष्टपच्या इव कृषीवलैः सुखेन लभ्याः शस्यसम्पदः [No drudgery. These were as easy of access as crops that grow wild on untilled

land]. But that is possibie only where plenty of rain-water is available—अदेवमातृका (अपि) कुरवः तस्मिन् क्षेमं वितन्वति (सति) चकासति [Clouds do not pour liberally on the Kuru country. But king Duryodhana has provided against it by extensive works of irrigation. A bounteous crop is assured and the people live happily] 17.

Prose and Syn—चिराय (दीर्घकालम्) तस्मिन् (दुर्य्योधने) क्षेमं वितन्वति (मङ्गलमावहति सति) अदेवमातृकाः (देवः पर्जन्यएव माता येषां तादृशा न भवन्ति ये ते सुवृष्टिविरहिता इत्यर्थः) कुरवः (कुरुदेशः) अकृष्टपच्या इव (याः कृष्टे हलशोधिते क्षेत्रे पच्यन्ते तथाविधा न भवन्ति या तद्भूमौरिव अयत्नपरिपक्वता इव इत्यर्थः अतएव) कृषीवलैः (कर्षकैः) सुखेन लभ्याः (अनायासप्राप्याः) शस्यसम्पदः (सम्पन्नानि शस्यानि) दधतः (धारयन्तः सन्त) चकासति (शोभन्ते)। Or—क्षेमं वितन्वति तस्मिन् अकृष्टपच्या इव कृषीवलैः सुखेन लभ्याः शस्यसम्पदः दधतः अदेवमातृकाः कुरवश्चिराय चकासति।

Eng—He ever doing the needful (lit—the good), the Kuru country, without the weather-god as mother, prospers, bearing abundance of crop as easily accessible to the cultivator as those that mature on untilled soil.

Beng.- দুর্য্যোধন সর্ব্বদা দেশের মঙ্গল করিতেছেন। বরুণদেবের অনুগ্রহে বঞ্চিত কুরুদেশ সেই জন্য আজ শস্যের ভরে যেন হাসিতেছে। কৃষকেরা সযত্নে বনে পরিপক্ক শস্যের ন্যায় সুখে শস্য ক্ষেত্রেই পাইতেছে।

Expl.—The Kuru land is a dry country, rainfall being very scanty. The people have to toil hard to grow the year's supply of corn. But Duryodhana has by his well-laid works of irrigation, so transformed it that the cultivators, without much ado are being rewarded with blooming fields. So beware, he will have the full support of the mass at emergencies.

Malli.—सम्प्रति जनपदक्षेमकरत्वमाह1, सुखेनेति—'चिराय तस्मिन्' दुर्योधने 'क्षेमं वितन्वति' क्षेमङ्करे सति, देव: पर्जन्य एव माता येषां ते देवमातृका वृष्ट्यम्बुजीविनो देशा: ते न भवन्ति इति, 'अदेवमातृका नदीमातृका इत्यर्थ: ["देशो नद्यम्बु-वृष्ट्यम्बु-सम्पन्नव्रीहिपालित: । स्यान्नदीमातृको देवमातृकश्च यथाक्रमम् ॥" इत्यमर:2 । एतेन अस्य कुल्यादिपूर्त्तकत्वमुक्तम्3] । कुरूणां निवासा: (? स:) कुरवो जनपदविशेषा: (? ष:) । कृष्टेन (ष्टे) पच्यन्ते इति कृष्टपच्या: ["राजसूय—" इत्यादिना कर्मकर्त्तरि क्यप्प्रत्ययान्तो निपात:4] तद्विपरीता: 'अकृष्टपच्या इव' कृषि: एषाम् अस्तीति 'कृषीवलै: कर्षकै: इत्यर्थ: ['रज:कृषि—" इत्यादिना वलच् प्रत्यय: । "वले' इति दीर्घ:5] सुखेन' अक्लेशेन 'लभ्या' लब्धुं शक्या: शस्यसम्पदो दधत:' धारयन्त: ["नाभ्यस्ताच्छतु:" इति नुमागमप्रतिषेध:6] 'चकासति' सर्वोत्कर्षेण वर्त्तन्ते इत्यर्थ: ["अदभ्यस्तात्" इति झेरदादेश: । "जक्षित्यादय: षट्" इति अभ्यस्तसंज्ञा7] सम्पन्नजनपदत्वात् अनन्यापकरत्वाच्च दु:साध्योऽयमिति भाव:8 ॥१७॥

Notes on Malli

1. सम्प्रति etc.—Now he speaks of Duryodhana's good services to his country. 2. देशो etc.—A country supplied with paddy grown with water from rivers is called नदीमातृक ; and a country supplied with paddy grown with rain-water is called देवमातृक । 3. This speaks of his institution of canals and other public works. 4 राज etc.—The word कृष्टपच्य is got with the affix क्यप् by निपातन in the rule 'राजसूय" (See Charcha), 5. रज: etc.—वलच् comes in by the rule 'रज:कृषि" । Then there is दीर्घ by the rule "वले" (See Charcha). 6. नाभ्यस्त etc.—The augment नुम् is barred by the rule "नाभ्यस्ताच्छतु:" । 7. अदभ्य etc.—अत् is substituted for झि by the rule "अदभ्यस्तात्" । The rule "जक्षित्यादय:" gives the disignation of अभ्यस्त here (see Charcha),

7. सम्पन्न—The sense is—he is hard to be conquered because prosperity rules in his country and he is not an oppressor.

Charcha

1. सुखेन— 'प्रकृत्यादिभ्यश्चोपसंख्यानम्'' इति तृतीया।

2. लभ्याः—लब्धुं शक्या इतिलभ+यत् कर्मणि=लभ्याः available. ताः Qual. शस्यसम्पदः।

3. दधतः—धा+लटः स्थाने शतृ दधत्। The base दधत् is declined like भृभृत् in the masc., like नदी is fem., and neuter १मा and २या दधत्, दधती, दधन्ति दधति; in other विभक्ति, it is like the masc. Malli's rule 'नाभ्यस्तात्' means that नुम् is not added if शतृ comes after an अभ्यस्त root. Hence दधतः not दधन्तः। Qual. कुरवः।

4. कृषीवलैः—कृषिः अस्ति एषाम् इति कृषि+वलच् कृषीवलाः cultivators, तैः। अनुक्ते कर्त्तरि तृतीया। The मत्वर्थीय वलच् comes in by the rule "रजःकृष्यासुतिपरिषदो वलच्"—The words रजस्, कृषि, आसुति and परिषद् take वलच् in the sense of मतुप्। The इ in कृषि becomes दीर्घ by the rule "वले" दीर्घ comes in when वलच् follows.

5. अकृष्टetc.—कृष+क्त कर्मणि कृष्ट tilled land, कृष्टे स्वयमेव पच्यन्ते इति कृष्ट+पच+क्यप् कर्मकर्त्तरि कृष्टपच्याः growing spontaneously on tilled land. न तथा अकृष्टपच्याः, growing spontaneously on untilled land. नञ्तत्। ताः। Qual. शस्यसम्पदः। Here क्यप् in कर्मकर्त्तृवाच्य comes in निपातने by the rule "राजसूय-सूर्य्यमृषोद्य-रुच्य-कुप्य-कृष्टपच्य-अव्यथ्याः"—These seven words are irregularly formed with the affix क्यप्। कृष्टे पच्यन्ते in the कर्मवाच्य gives कृष्टपाच्याः with ण्यत्। "कृष्टे स्वयमेव पच्यन्ते कृष्टपच्याः, कर्मकर्त्तरि। शुद्धे कर्मणि तु कृष्टपाच्याः"—Bhattoji. कृष्टेन in Malli. seems to be a copyist's slip. The

समास is असमर्थ as in असूर्यम्पश्य। The negation should attach to कष्ट and not to कृष्टपच्य। Hence we should say अकृष्टे पच्यन्ते। But that would give अकृष्टपाक्य with ण्यत्। We are thus driven to the round about असमर्थ समास as above.

6. शस्यसम्पदः—For सम्पद् see sl. 5, शंस्+क्यप् शस्यम्। तेषां सम्पदः, इतत्। ताः। कर्म of दधतः। शस्यसम्पदः = सम्पन्नानि शस्यानि by the maxim "भावानयेन द्रव्यानयनम्"; compare अर्थसम्पदः, sl. 15.

7. वितन्वति—वि+तन+शतृ वितन्वन्। तस्मिन्। Qual, तस्मिन्।

8. क्षेमम्—क्षेम is मङ्गल। Here the मङ्गल is in shape of arrangement for irrigation. कर्म of the क्रिया in वितन्वति।

9. अदेव etc—देवः इष्टिरूपो देवः माता येषां ते, having cloud as mother बहु। देवमातृकाः। न तथा नञ्तत्। Qual. कुरवः। Here कप् in मातृकाः comes in by the rule "नद्यृतश्च" words technically known as नदी and ऋकारान्त words take कप् final in बहुव्रीहि। Here the remark नदीमातृका इत्यर्थः after अदेवमातृकाः is not a happy one, Amara points out the distinction between a देवमातृक and a नदीमातृक country. In the former the fields are watered by the weather-god the rains. The cultivators are spared the trouble of watering the fields, To them शस्यसम्पद् is indeed सुखेन लभ्या। In the latter, canals have to be dug and water carried to the fields with much toil. Thus शस्यसम्पद् is not at all सुखेन लभ्या। The verse wants to say that though not देवमातृक the शस्यसम्पद् is सुखेन लभ्याः to the cultivators, Hence the नञ् in अदेवमातृक is अभावार्थ with the अभाव emphasised, If by अदेवमातृक we are to understand नदीमातृक, the नञ् becomes तदन्यार्थ and the verse loses its point,

10. चिराय—A सुबन्त प्रतिरूपक अव्यय having the sense of २या। The २या here is अत्यन्तसंयोगे i. e., व्याप्तौ। The rule is "कालाध्वनोरत्यन्तसंयोगे" कालवाचक and अध्व (road) वाचक words take २या when व्याप्ति is implied. Or चिराय = चिरात् कालात् परम् i. e., after a long interval from your departure from there.

11. तस्मिन्—Refers to Duryodhana, भावे ७मी। The rule is "यस्य च भावेन भावलक्षणम्" see sl. 24.

12. कुरवः—See sl. 1, under कुरूणाम्। Nom. to चकासति। Here the plural in निवासाः and विशेषाः in Malli, seems to be a copyist's slip.

13. चकासति—चकास + लट् झि = चकास् + अति = चकासति। The root चकास is an अभ्यस्त root by the rule "जक्षित्यादयः षट्" the six roots जागृ, दरिद्रा, शास्, चकास्, दीधी, वेवीं and the root जक्ष् are to be recognised as अभ्यस्त। चकास् being an अभ्यस्त root अति is substitued for झि by the rule "अदभ्यस्तात्"। Hence the form is चकासति। [लङ् अचकात्, लोट् हि चकाद्धि चकाधि चकासाञ्चकार-बभूव-आस, अचकासीत्]।

14. Voice......अदेवमातृकैः दधद्भिः ..चकास्यते।

15. Remark,—The Mahabharata says that when the king follows Dharma in full, सत्ययुग prevails in his kingdom and everything grows spontaneously, Cf. '...अकृष्टपच्या पृथिवी भवन्त्योषधयस्तथा...।" Duryodhana was also now following Dharma in full, so his subjects got crops as if grown abundantly on an untilled land. He was doing so to compensate for his wrongs done on Yudhisthira.

18. *The earth herself as it were, ministers to his wants.*

उदारकीर्त्तेरुदयं दयावतः
प्रशान्तबाधं दिशतोऽभिरक्षया ।
स्वयं प्रदुग्धेऽस्यगुणैरुपस्नुता
वसूपमानस्य वसूनि मेदिनी ॥१८॥

Prak.—मेदिनी स्वयं वसूनि प्रदुग्धे [The crops are rearedwith so great case, it seems as if the Earth herself is rearing them]. Is that possible ? वसूपमानस्य अस्य गुणैः उपस्नुता मेदिनी [He is now well-nigh a second Vasu (Kuvera). His virtues have made a deep impression on Earth]. Which virtues do you mean ? दयावतः उदारकीर्तेः अस्य [He is kind to a degree towards his people, Hence to mitigate the drudgery of the people in rearing crops in a country poor in rain-fall, he has completed extensive works of irrigation. These and other stmilar works have rendered the ground soft, ensuring as it were a spontaneous growth of rice, pulses etc.]. But the very richness of the soil would invite invaders and cause misery to the people—अभिरक्षया प्रशान्तबाधम् उदयं दिशतः अस्य [With well-devised measures of protection all over the land, all hindrance to his rise are removed, and the Earth rears crops for him herself without fear of misappropriation by the other powers].

Prose and Syn,—उदारकीर्त्तेः (यशस्विनः) दयावतः (सदयस्य अतएव) प्रशान्तबाधम् (प्रशान्ताबाधा यस्मिन् कर्मणि तत् यथा यथा निर्विघ्नमित्यर्थः) अभिरक्षया (परिपालनेन) उदयम् (वृद्धिम्) दिशतः (जनयतः) वसूपमानस्य

(वसुः कुवेरः उपमानं यस्य कुवेरकल्पस्य) अस्य गुणैः उपप्लुता (द्राविता) मेदिनी (धरणी) वसूनि (धनानि) स्वयं प्रदुग्धे (दुग्धा भवति)। Or—उदारकीर्त्तेः दयावतः अभिरक्षया उदयं प्रशान्तबाधं दिशतः...प्रदुग्धे।

Eng.—Softened by the virtues of that sympathetic king of high renown that rivals Kuvera and secures prosperity by full protection without hindrance, the Earth herself (i. e. voluntarily) yields up riches.

Beng.—নিজ রক্ষাপ্রণালী দ্বারা অবাধ গতিতে মঙ্গল করিতেছেন বলিয়া দয়াযুক্ত কীর্ত্তিমান এবং কুবেরোপম দুর্য্যোধনের গুণে দ্রবীভূত হইয়াই যেন ধরিত্রীদেবী স্বয়ং তাঁহার জন্য শস্যাদি ধন উৎপাদন করিতেছেন।

Expl.—Though thus lavishly spending money for the good of his people, his exchequer is always full because the Earth is so drawn towards him by his virtues that she herself yields up for him the riches in her bowels. N. B.—This is after Malli. We may also look upon this verse as explaining how अकृष्टपच्या इव सस्यसम्पदः। See Prak. above which takes up this view.

Malli.—ननु एवं जनपदानुवर्तिनः कथमर्थलाभ इत्यत आह, उदारेति1—उदारकीर्त्तेः महायशसः ["उदारो दातृमहतोः" इत्यमरः] 'दयावतः' परदुःखहरणेच्छोः अतएव "प्रशान्तबाधं" प्रशमितोपद्रवं यथा स्यात् तथा। क्रियाविशेषणम् उदयविशेषणं वा2। ["बा दान्त शान्त—" इत्यादिना शमिधातोर्ण्यन्तादिष्टान्तो निपातः3] 'अभिरक्षया' सर्वतस्त्राणेन 'उदयं' 'वृद्धिं' दिशतः सम्पादयतः 'वसूपमानस्य' कुवेरोपमस्य ["वसुर्मयूखाग्निधनाधिपेषु" इतिविश्वः] 'अस्य' दुर्य्योधनस्य 'गुणैः' दयादाक्षिण्यादिभिः 'उपप्लुता' 'मेदिनी वसूनी' धनानि ["वसु तोये धने" इति वैजयन्ती] 'स्वयं प्रदुग्धे' अक्लेशेन दुह्यते इत्यर्थः [दुहेः कर्मकर्त्तरि लट्। "न दुहस्नुनमां यक्चिणौ' इति यक्-प्रतिषेधः4]। यथा केनचित् विदग्धेन नवप्रसूता रक्षिता च गौः स्वयं प्रदुग्धे इति भावः [अलङ्कारस्तु "विशेषणमात्रसाम्यात् अप्रस्तुतस्य गम्यत्वे समासोक्तिः" इति सर्वस्वकारः। अत्र प्रतीयमानया गवा सह प्रकृताङ्गः,

(? प्रकृताया:) मेदिन्या भेदेऽभेदलक्षणातिशयोक्तिवशात् अपोह्यत्वेन उक्ति: इति संक्षेपः5] ॥ १५ ॥

Notes on Malli

I. ननु etc.—Well thus following the (wishes of the) country whence does he get the necessary funds ? On this he says उदार etc. 2. क्रियाविशेषणं etc.—This qualifies the क्रिया in विशत: or it qualifies उदय । 3. वा दान्त etc.—This is by निपातन in the rule "वा दान्त—" with निष्ठा क्त attached to शम ending in णिच् (see Charcha). 4. दुहे etc.—We have लट् after दुह voicing the कर्मकर्त्ता । यक् is barred by the rule" न दुह—" (See Charcha). 5. यथा etc.—The drift is—As a recently calved cow milks herself if guarded by some clever fellow. But as regards अलङ्कार the author of the अलङ्कारसर्वस्व says—It is a contracted statement (समासोक्ति) if the unproduced (अप्रस्तुत) is to be inferred from similarly of attributes alone. Here the contraction is that मेदिनी is stated to be nothing but गौ which is suggested (from similarity of attributes) ; this is by virtue of hyperbole which sees identity in difference. [N, B. The text is corrupt, प्रकृताक्त्या: is meaningless. It seems to be a copyists' slip for प्रकृताया: । Explain thus—समासेन संक्षेपेण उक्ति: समासोक्ति: । उक्तिश्च उपमाया: । यत्र उपमेयमात्रमुच्यते उपमानस्य विशेषणसाम्यात् गम्यते तत्र अप्रस्तोक्ति: । सा च समासोक्तिरित्यभिधीयते । इह समासोक्तिरलङ्कार: । क इह संक्षेप इत्याकाङ्क्षायामाह—मेदिनी प्रकृता उपमेया, गौ: प्रतीयमाना उपमानम् । तथा सह अपोह्यत्वेन तदभिन्नत्वारोपेण (अतद्रूपतया) मेदिन्या उक्ति: । गौरेव मेदिनी न तु गौरिव । कथमेवं भेदे अभेदः ? भेदे अभेदलक्षणा या अतिशयोक्तिः तद्वशात] ।

Charcha

1. उदार etc.—उद् + ऋ + घञ् भावे = उदार, here महान्। कृत + क्तिन् भावे=कीर्त्तिः fame. उदारा कीर्त्तिर्यस्य सः of wide fame, बहु—। तस्य Qual. अस्य।

2. उदयम्—उद् + इ + अच भावे = उदयः prosperity. तम्। कर्म of दिशतः।

3. दयावतः—दया is kindness सा अस्ति अस्य इति दया + मतुप = दयावान् kind. Here Duryodhana's kindness was expressed by his excellent arrangement of irrigation etc. तस्य। Qual. अस्य। Here व is substituted for म of मतुप् by the rule "मादुपधायाश्च मतोर्वोऽयवादिभ्यः"—words ending in म or अवर्ण or having a penultimate म or अवर्ण, change the म of मतुप into व excepting words of the यवादि class.

4. प्रशान्तबाधम्—प्र + शम् + णिच् + क्त कर्मणि स्त्रियाम् = प्रशान्ता or प्रशमिता checked, बाध + अ भावे स्त्रियाम् = बाधा obstacle. प्रशान्ता बाधा यस्मिन् तत्, बहु—। तम्। Qual. उदयम्। Here शम + णिच् क्त becomes optionally शान्त or शमित by the rule "वा दान्त शान्त पूर्ण दस्त स्पष्टच्छन्न-ज्ञप्ताः"—the seven words दान्त &c are irregularly formed with णिष्ठा (णिच्)। Malli. also makes it a क्रि' वि—Qual. दिशतः।

5. दिशतः—दिश + लटः शतृ = दिशन् doing. तस्य। Qual. अस्य। [दिशति, दिदेश, अदिक्षत्, देक्ष्यति]।

6 अभिरक्षया—अभि + रक्ष + अ भावे = अभिरक्षा all—round protection. तया। करणे तृतीया।

7. स्वयम्—An अव्यय in the sense of तृतीया। स्वयम् = आत्मना by self. प्रकृत्यादित्वात् तृतीया।

8. प्रदुग्धे—प्र + दुह + लट ते कर्म कर्त्तरि। Hern the original form was स मेदिनीं वसूनि प्रदोग्धि—He milks the earth riches. This does not express all that is wanted to be said here. The intention is to say that the milking is being done without any effort on the part of Duryodhana. Thus Duryodhana's own व्यापार is ignored. Consequently the कर्म becomes independent of the कर्त्ता, i. e., it becomes स्वतन्त्र। But in the matter of some work done, what is स्वतन्त्र receives the disignation कर्त्ता by the rule "स्वतन्त्रः कर्त्ता"। It is कर्मकर्त्ता not a plain कर्त्ता। Here मेदिनी is one कर्म and वसूनि the other. Of these, one is to be the कर्त्ता; and मेदिनी is preferred because in it there is relatively more व्यापार and more indpendent व्यापार than in वसूनि। मेदिनी then is the कर्मकर्त्ता here, the other कर्म remaining कर्म still. Thus we except मेदिनी वसूनि प्रदोग्धि। But the rule "कर्मवत् कर्मणा तुल्यक्रियः" now comes in. It says that a कर्त्ता which has the same व्यापार it had when it was कर्म, i. e., कर्मकर्त्ता is to be treated like कर्म। Now the लट् in प्रदोग्धि voices the कर्त्ता which is मेदिनी। But मेदिनी by the rule "कर्मवत्—" is to be like कर्म। Hence the लट् should have the कर्मवाच्य form, i. e., we should have आत्मनेपद and यक् with the form मेदिनी वसूनि प्रदुह्यते। Next we have the Varttika "सकर्मकाणां प्रतिषेधः" which prohibits कर्मवद्भाव in the case of सकर्मक roots, here there is a कर्म, viz. वसूनि। Thus apparently the old form in the परस्मैपद is to be restored. Another Varttika however makes an exception of दुह and पच—"दुहिपच्योर्बहुलं सकर्मकयोः"। so we do expect आत्मनेपद and यक्। But the rule "न दुहस्नुनमां यक्चिणौ" prohibits यक् and चिण् in the case of दुह etc. Finally

then the form is प्रदुग्धे instead of प्रदुह्यते। [दोग्धि—दुग्धे, दुदोह—दुदुहे, धोक्ष्यति—ते, अधुक्षत-अदुग्ध]।

9. अस्य—Refers to Duryodhana.

10. गुणे—अनुक्ते कर्त्तरि तृया।

11. उपप्लुता—उप+प्लु+क्त कर्मणि स्त्रियाम्=उपप्लुता over-flowed, प्लाविता। Qual. मेदिनी।

12. वसूपमानस्य—वसु here means the god of wealth, कुवेर। उपमीयते इति उप+मा+ल्युट् भावे=उपमानम् resemblance. वसुः कुवेरः उपमानं यस्य, बहु—। तस्य। Qual. अस्य।

13. मेदिनी—When the demons मधु and कैटभ were slain by विष्णु, their fat (मेद) and flesh covered the whole earth which was thence named मेदिनी [मेद+इनि मत्वर्थे स्त्रियां=मेदिनी having fat]. Compare "मधुकैटभयोस्तासीन्मेदमांसपरिप्लुता। तेनेयं मेदिनी देवी प्रोच्यते ब्रह्मवादिभिः॥ The word मेद has same meaning as मेदस् (fat). Raghunath cites the following use of मेद in this sense from Salihotra "तृष्णाकफक्रमिहरो मलघ्नो मेदकुष्ठजित्"। कर्मकर्त्ता of प्रदुग्धे।

14. Voice—उपप्लुतया मेदिन्या...प्रदुह्यन्ते। A root in the कर्म-कर्त्तृवाच्य being अकर्मक generally is changed into भाववाच्य। Cf. "कर्मवत्कर्त्तृत्वविवक्षायां प्राक् सकर्मका अपि प्रायेण अकर्मकाः, तेभ्यो भावे कर्त्तरि च लकाराः। भिद्यते काष्ठेन"...Bhattoji. But here the root being सकर्मक, the voice should be changed into कर्मवाच्य। Only अकर्मक roots in the कर्मकर्त्तृवाच्य take भावे 'ल'। Cf. "यत्कारणं किमर्थम्? स्वाश्रय-मपि यथा स्यात्। 'भिद्यते कुसूलेन' इति अकर्मकाणां भावे लो यथा स्यात्"।

19. *He has the backing of redoubtable fighters.*

महौजसो मानधना धनार्चिता
धनुर्भृतः संयति लब्धकीर्त्तयः ।
नसंहतास्तस्य नभिन्नवृत्तयः
प्रियाणि वाञ्छन्त्यसुभिः समीहितुम् ॥१९॥

Prak.—धनुर्भृतस्तस्य प्रियाणि समीहितुं वाञ्छन्ति [There are warriors to further his cause]. Every king has them—धनार्चिताः (सन्तः) असुभिः समीहितुं वाञ्छन्ति [They are well-paid and in gratitude they are ready even to lay down their lives in his service]. This does not mean much if the warriors are of ordinary calibre—महौजसः संयति लब्धकीर्त्तयः धनुर्भृतः [They are fighters of great prowess and of tried mettle in battles]. They will at any moment sell themselves to another if offered a better price—मानधना धनुर्भृतः [They are men of good breeding and high lineage valuing honour more than anything else. They cannot turn traitors], But suppose they themselves combine against Duryodhana—नसंहता धनुर्भृतः [No they have not formed a clique, nor would they form one]. Then there is the danger of their falling out with each other and ruining the king's cause—नभिन्नवृत्तयो धनुर्भृतः [No ; they do not work at cross purposes].

Prose and Syn.—महौजसः (महत् ओजो बलं येषां ते, बलवन्तः) मानधनाः (मानो धनं येषां ते मानिनः) धनार्चिताः (धनेन अर्चिताः अर्थपूजिताः) संयति (युद्धे) लब्धकीर्त्तयः (लब्धा कीर्त्तिर्यैः ते ख्यातिमन्तः) नसंहताः (असंहतसंविदः) नभिन्नवृत्तयः (न भिन्ना वृत्तिर्येषां ते नेतरेतरविरोधिनः) धनुर्भृतः (शरासनधराः

योधा इति यावत्) तस्य (प्राणैः) प्रियाणि (ईप्सितानि) समीहितुम् (कर्तुम्) वाञ्छन्ति (इच्छन्ति)। Or—Place तस्य after असुभिः।

Eng.—Richly honoured, warrior of great prowess, with fame achieved in battles, prizing self-respect, neither selfishly grouped together nor working at cross purposes, are ready with their lives to do (or—render) him good.

Bengali—দুর্য্যোধন অর্থদ্বারা সম্মানিত করিয়া যুদ্ধে খ্যাতনামা মহাবীরগণের সংগ্রহ করিয়াছিলেন। ইঁহারা আত্মসম্মানের মর্য্যাদাবিদ জানেন, স্বার্থলোভে দলবদ্ধ বা পরস্পরবিরোধী নহেন, আর প্রাণ দিয়াও রাজার হিতসাধনে প্রস্তুত।

Expl.—Duryodhana has in his service a host of famous warriors whom he takes care constantly to honour with liberal gifts. They work for him in unison and do not combine for selfish purposes. Such is their devotion to his person that they will not hesitate to lay down life to promote his cause. It will not therefore be an easy affair to conquer him in battle. Also See Prak.

Malli.—वीरानुकूल्यमाह महौजस इति ।—'महौजसो' महाबला, अन्यथा दुर्बलानाम् अनुपकारित्वात् इति भावः2। मानः कुलशीलाद्यभिमान एव धनं येषां ते 'मानधनाः', अन्यथा कदाचित् बलदर्पात् विकुर्वीरन् इति भावः3। 'धनैः अर्चिताः' सत्कृताः अन्यथा दारिद्र्यात् एनं जह्युः इति भावः4। 'संयति' संग्रामे 'लब्धकीर्त्तयः' बहुयशस इत्यर्थः। अन्यथा कदाचित् मुह्येयुः इति भावः5। संहता मिथः सङ्गताः स्वार्थनिष्ठा न भवन्ति इति "नसंहताः" [नञर्थस्य नशब्दस्य सुप्सुपेति समासः6]। 'भिन्नवृत्तयः' मिथो विरोधात् स्वामिकार्य्यविघातकरा न भवन्ति इति 'नभिन्नवृत्तयः' [पूर्ववत् समासः] अन्यथा स्वामिकार्य्यविघातकतया स्वामिद्रोहिणः स्युः इति उभयत्रापि तात्पर्य्यार्थः7। 'धनुर्भृतः' धानुष्काः; अयुधीयमात्रोपलक्षणमेतत्, प्राधान्यात् धनुर्ग्रहणम्8। 'तस्य' दुर्य्योधनस्य 'असुभिः' प्राणैः 'प्रियाणि समीहितुं' कर्तुं 'वाञ्छन्ति' आनृण्यार्थं प्राणान् दातुमिच्छन्ति अन्यथा दोषश्रवणात् इति भावः। [अत्र

महौजसत्वादिपदार्थानां प्राणदानकर्तव्यतां प्रति विशेषणगत्या हेतुत्वाभिधानात् काव्यलिङ्गमलङ्कारः। लक्षणन्तु उक्तम्। तथा साभिप्रायविशेषणत्वात् परिकरालङ्कारः। इति द्वयोः तिलतण्डुलवत् विभक्ततया अवस्थानात् संसृष्टिः9] ॥ १९ ॥

Notes on Malli

1. वीर etc—Here he speaks of his support by the valourous. 2. अन्यथा दुर्बल etc.—Otherwise they are weak and cannot render service in return. 3. अन्यथा कदा etc.—Else sometime they might turn perverse through pride of strength 4. अन्यथादारिद्र्य etc.—Else they would leave him through proverty. 5. अन्यथा कदा etc.—Otherwise they might get confused at times. 6. नञ्-र्थेन etc.—The समास is by "सुप्सुपा" of न which means the same as नञ्। 7. उभयत्र etc.—Both the epithets (असंहताः, अभिन्नवृत्तयः) signify that otherwise they might turn traitors by ruining the master's cause. 8. आयुधीय etc.—This i.e., धनुर्भृतः stands for warriors in general. धनु alone is mentioned because it is the foremost of all weapons 9. अत्र etc.—Here the अलङ्कार is काव्यलिङ्ग because the senses of the words महौजसः etc. are declared through their adjectival force as the हेतु of the determination to give up life. Its definition is already given. Also the adjectives महौजसः etc. being all significant, the अलङ्कार is परिकर। And as they appear as separate like a mixture of sesamum and rice the figure is संसृष्टि।

Charcha

1. महौ etc.—ओजस् is prowess. महत् ओजः येषाम्, of great prowess बहु—। Qual, धनुर्भृतः। The significance of the epithet

is that they were capable of rendering good service. See Malli.

2. मान etc.—मन + घञ् भावे = मानः। मान एव धनम् येषाम्, whose wealth is self respect. बहु—। Qual. धनुर्भृतः। The epithet implies that they would not join others for a better fee; for they value self-respect more than mere money. They are of a noble lineage. Cf. "अभिमानैकधना हि मानिनः"—Sisu. Also See Malli.

3. धनार्चिताः—अर्च + णिच् + क्त कर्मणि = अर्चिताः। धनेन अर्चिताः honoured by money, ३या तत्—। Qual. धनुर्भृतः। This implies that they were well supplied with money and had no reason to leave him. Also See Malli.

4. धनुर्भृतः—धनुः बिभ्रति इति धनुस् + भृ + क्विप् कर्त्तरि—धनुर्भृतः warriors, उपपदतत्—। Nom. to वाञ्छन्ति। This does not mean mere archers. (see Malli).

5. संयति—सम + यम + क्विप् अधिकरणे – संयत् battle-field. तस्याम्। अधिं ७मी।

6. लब्ध etc.—लभ + क्त कर्मणि स्त्रियाम् = लब्धा acquired. लब्धा कीर्त्तिर्यैः who have acquired fame, बहु—। Qual. धनुर्भृतः। The epithet suggests that as they were of great fame in battles, so there was no chance of their losing heart at emergencies. Also see Malli.

7. नसंहताः—सम् + हन + क्त कर्त्तरि = संहताः united. न संहता इति नसंहताः, सहसुपेति समासः। Here the समास is between नञर्थक न-शब्द and संहत। They were not united in a clique against Duryodhana; this is implied by this word here.

8. तस्य—Refers to Duryodhana.

9 नभिन्न etc.—वृत + क्तिन् भावे = वृत्तिः occupation, inclination etc. भिद् + क्त कर्त्तरि स्त्रियाम् = भिन्ना separate. भिन्ना वृत्तयः येषाम्, differently occupied, बहु—। न भिन्नवृत्तयः इति नभिन्नवृत्तयः, सुप्सुपा। See note 7. Cp.—"नैकधा—इत्यादौ तु नशब्देन सह सुप्सुपेति समासः"—Bhattoji. Qual. धनुर्भृतः। For force see Malli. also Prak.

10. प्रियाणि—प्रीणन्तीति प्री + क कर्त्तरि = प्रियाणि। The क comes by the rule "इगुपधज्ञाप्रीकिरः कः"—roots that have इ, उ ऋ as उपधा and the roots ज्ञा प्री and कॄ take क in the कर्तृवाच्य। तानि। कर्म of समीहितुम्। प्रिय is used substantively here.

12. वाञ्छन्ति—वाञ्छ + लट अन्ति। Nom. धनुर्भृतः। For Conj, See sl. 13.

13. असुभिः—असु meaning प्राण is always masc. plural. करणे तृतीया। Cf. "दाराक्षतलाजासूनां बहुत्वञ्च"।

14. समीहितुम्—See समीहते sl. 7. सम + ईह + तुमुन्।

15. Voice —महौजोभिः मानधनैः धनार्चितैः (सद्भिः) लब्धकीर्त्तिभिः नसंहतैः नभिन्नवृत्तिभिः धनुर्भृद्भिः वाञ्छ्यते।

20. *He guards his own but discovers others' secrets.*

महीभृतां सच्चरितैश्चरैः क्रियाः
स वेद निःशेषमशेषितक्रियः।
महोदयैस्तस्य हितानुबन्धिभिः
प्रतीयते धातुरिवेहितं फलैः॥ २०॥

Prak.—स महीभृतां क्रियाः निःशेषं वेद [He keeps himself well-informed of whatever other kings undertake]. How ?—सच्चरितैः चरैः [Through spies that are honest and trustworthy he collects

information and interrupts and checks his rivals in time]. Others can do the same with him—अपवर्जितक्रियः सः [His works on hand are all completed without hitch]. How is that ? तस्य इङ्गितं फलैः प्रतीयते [His movements are so carefully guarded that no one knows what is in his mind, and his measures have to be inferred from the results following]. What sorts of results ? महोदयैः हितानुबन्धिभिः फलैः [The results are of vast magnitude, all leading to his welfare]. This is incredible—धातुः इङ्गितमिव [Well, the Ordainer does his work in this fashion Who ever knows beforehand what termination Vidhata will give to any matter at hand ? It is only after the event that people surmise the stages by which it comes to pass. Precisely the same thing happens with Duryodhana's undertakings. Really you have to be careful Sire].

Prose and Syn—अपवर्जितक्रियः (न प्रेषिताः अपरिसमाप्ततया स्थापिताः क्रिया कर्त्तव्यानि येन सः, कृतकृत्य इत्यर्थः) स सच्चरितैः (सत् युक्तं चरितं येषां तैः युक्तवृत्तैः) चरैः (प्रणिधिभिः) महीभृताम् (द्वादशराजमण्डलगतानाम् अपरेषां राज्ञाम्) क्रियाः (प्रारम्भान्) निःशेषं वेद (साकल्येन जानाति)। धातुरिव (प्रजापतेरिव) तस्य इङ्गितम् (प्रारम्भः) महोदयैः (महान् उदयो लाभो येभ्यः तादृशैः भूरिगुणैः) हितानुबन्धिभिः (हितं मङ्गलमनुबन्धुं शीलं येषां तादृशैः शुभपरिणामैः ; फलैः (प्रसवैः) प्रतीयते (अनुमीयते)।

English—With no work left unfinished, he through well-behaved spies, knows the movements of all the other kings. As of the Ordainer, his undertakings are inferred from beneficially ending results of vast developments.

Beng.—নিজরাষ্ট্রের সমস্ত কার্য্য শেষ করিয়া দুর্য্যোধন বিশ্বাসযোগ্য চরদ্বারা পররাষ্ট্রের ভূপতিদিগের কার্য্যকলাপ সম্পূর্ণভাবে অবগত আছেন। তাঁহার কার্য্য বিধাতার কার্য্যের ন্যায় নিয়ত হিতকর ও অত্যন্ত সমৃদ্ধিযুক্ত ফল দ্বারাই অনুমিত হইয়া থাকে।

Expl.—Everything that demanded his immediate attention in the kingdom has been done by him. Over and above this, through trusted emissaries, he has gathered full information of how other kings are busying themselves and had provided for all their movements. His own movements, however, are so well guarded that no one has even an inkling of them before his end is achieved, and vast consequences develop promoting his welfare.

Malli.—सम्प्रति स्वराष्ट्रवत् परराष्ट्रवृत्तान्तमपि वेत्तीति आह, महीभृतामिति1—'अग्रेक्षितक्रियः' सभापितकृत्यः आफलोदयकर्मा इत्यर्थः। 'स' दुर्योधनः 'सच्चरितैः' गूढचरितैः अवञ्चकैः इत्यर्थः। चरन्तीति चराः तैः चरैः प्रणिधिभिः [पचाद्यच्]। 'महीभृतां क्रियाः' प्रारम्भान् 'निःशेषं वेद' वेत्ति ["विदो लटो वा" इति णलादेशः2] स्वरहस्यं तु न कश्चित् वेद इत्याह महोदयैरिति3—'धातुरिव तस्य' दुर्योधनस्य 'ईहितम्' उद्योगः 'महोदयैः' महावृद्धिभिः हितम् अनुबध्नन्ति अनुबन्धन्ति इति 'हितानुबन्धीनि' तैः सद्भिः इत्यर्थः। 'फलैः' कार्यसिद्धिभिः 'प्रतीयते' ज्ञायते। फलानुमेयाः तस्य प्रारम्भा इत्यर्थः4 ॥ २० ॥

Notes on Malli

1. सम्प्रति etc.—Now he says, that, as of his own kingdom he knew the affairs of other's kingdoms too. 2. विदो etc.—There is णल् (अ) here by the rule "विदो" (See Charcha). 3. स्वरहस्यम् etc.—By महोदयैः etc. is said that none knows his secrets. 4. फल etc.—His undertakings are to be inferred from results only.

Charcha

1. महीभृताम्—मही is Earth. महीं बिभर्ति इति मही + भृ + क्विप कर्त्तरि =महीभृतः, उपपदतत्—। तेषाम्। शेषे षष्ठी—। This refers to the remaining kings of his राजमण्डल।

2. सच्चरितैः—चर + क्त भावे नपुंसके = चरितम् character. अस + शतृ = सत् existent, hence good. सत् चरितं येषां तै of good character i. e., trustworthy, बहु—। तैः। Qual. चरैः। The epithet suggests that the spies engaged by Duryodhana were not traitors.

3. चरैः—चरन्तीति चराः, पचाद्यच्। तैः। तृतीया करणे। Also see Sl. 4, under चारचक्षुषः।

4. क्रियाः—Deriv. see sl. 4. कर्म of वेद।

5. वेद—विद + लट् तिप् = विद + णल (अ) in place of तिप् = वेद। Here णल् (अ) comes optionally in place of लट् ति by the rule "विदो लटो वा"—the विभक्ति णल्, अतुस्, उस्, थल्, अथुस of लिट् come in optionally in place of the corresponding five विभक्ति of लट् परस्मैपद। Here in लट् the धातु does not take अभ्यास but only the विभक्तिs are added. Hence the form is वेद। The root विद when अदादि means 'to know' [conj. see sl. 5] ; when दिवादि it means 'to exist.' when रुधादि the meaning is 'to deliberate' ; when तुदादि it means 'to get' Cf. "सत्तायां विद्यते ज्ञाने वेत्ति विन्ते विचारणे। विन्दते विन्दति प्राप्तौ श्यन्—लुक्—श्नम्—शेष्विदं क्रमात् ॥"

6. निःशेषम्—शिष + घञ् भावे = शेषः end ; निर्गतः शेषो यस्मात् (कर्मणः) तत् यथा तथा, having no residue, बहु—। Adv. Qual. वेद।

7. अशेषित etc.—शिष + णिच् + क्त कर्मणि स्त्रियाम शेषिताः having a remainder ; or शेषः सञ्जातः आसाम् इति शेष + इतच् तारकादित्वात् = शेषिताः। Or again शेषं करोति इति शेष + णिच् + लट्ति = शेषयति। शेष (नाम धातु) + क्त कर्मणि स्त्रियाम् = शेषिताः। In all these the meaning is the same, न शेषिताः without remainder i. e. finished, नञ्तत्—। अशेषिताः क्रियाः येन सः by whom all works are finished, बहु—।

Qual. सः। The epithet suggests that he works till his end is gained and thus finishes his work—Malli.

8. महोदयैः—उद्+इ+अच् भावे=उदयः rise. महान् उदयः येभ्यः तः from which great consequences follow, बहु। Qual. फलैः। उदय often means 'advance' prosperiety etc. These are avoided because these in a maneer imply हितानुबन्ध; consequently हितानुबन्धिभिः becomes almost superfluous. The meaning 'rise' 'show of result' is colourless and leaves ample room for the additional qualification हितानुबन्धिभिः।

9. हितानु etc.—हितम् अनुबध्नन्ति इति हित+अनु+बन्ध+णिनि कर्त्तरि ताच्छील्ये=हितानुबन्धीनि leading to good. उपपद तत्। तैः। Qual. फलैः। Here णिनि comes in by the rule "सुप्यजातौ—" (see sl. 2). Or अनु+बन्ध+घञ् भावे अनुबन्धः। हितस्य अनुबंधः हितानुबन्धः ६तत। सः अस्ति एषाम् इति हितानुबन्धः+इनि मत्वर्थीय हितानुबन्धिनः। The काशिका is against the first derivation, because there is an उपसर्ग here. But the Bhashya says "सुपीति वर्त्तमाने पुनः सब्ग्रहणं किमर्थम ? अनुपसर्ग इत्येवं तदभूत। इदं सुप्यात्रे यथा स्यात्'। So the Bhashya would have णिनि with any kind of सुप् even with an उपसर्ग।

10. प्रतीयते—प्रति+इ+लट् ते कर्मणि=प्रतीयते is inferred. Conj. sl. 11 and 15.

11. धातुः—दधातीति धा+तृच् कर्त्तरि=धाता creator. तस्य। शेषे षष्ठी।

12. ईहितम्—ईह चेष्टायाम+क्त नपुंसके भावे=ईहितम्, चेष्टा under taking. उक्ते कर्मणि १मा।

13. फलैः—फल here is result, तैः। करणे ३या।

14. *Voice.*—……तेन विदाम्ने अभीप्सितक्रियेण।…प्रतियन्ति (जनाः)…।

21. *He has won over all other kings by his personal virtues.*

न तेन सज्यं क्वचिदुद्यतं धनुः
कृतं न वा कोपविजिह्ममाननम् ।
गुणानुरागेण शिरोभिरुह्यते
नराधिपैर्माल्यमिवास्य शासनम् ॥ २१ ॥

Prak.—नराधिपैः शिरोभिरस्य शासनमुह्यते [Kings do his behests with alacrity]. That is because they are afraid of him—तेन सज्यं धनुः न क्वचित् उद्यतम् [In no case has he ever lifted up his bow. There is thus no occasion for fear]. One can frighten others even with a frown without taking up the bow—न वा आननम् कोपविजिह्मं कृतम् [Nor again did he frown at any one]. Then whence this alacrity of kings ?—माल्यमिव गुणानुरागेण उह्यते [A wreath is carried on the head because it is acceptable by virtue of its fragrance, beauty and the like. His command too is valued because it is acceptable on account of the present personal virtue of Duryodhana himself].

Prose and Syn,—तेन क्वचित (कुत्रापि) सज्यम् (दत्तगुणम्) धनुः न उद्यतम् (उत्तोलितम्) आननं वा (मुखमपि) कोपविजिह्मम् (कोपेन विजिह्मं कुटिलं रोषकलुषम्) न कृतम । गुणानुरागेण (तस्य गुणेषु यः अनुरागो राज्ञां तेन हेतुना) नराधिपैः (अन्यैः राजभिः) अस्य शासनम् (आज्ञा) माल्यमिव (स्रजमिव) शिरोभिः उह्यते (धार्य्यते) ।

Eng—In no case was his bow with the string attached raised or his face distorted in anger either. His command is carried on their heads by the other kings like a wreath through regard for merit.

Beng.—তিনি কখনও ধনুকে গুণ দিয়া কাহারও প্রতি লক্ষ্য করেন নাই বা কখনও কোপে ভ্রূকুটি মুখে (ধারণ) করেন নাই। রাজারা গুণের অনুরোধে তাঁহার আজ্ঞা পুষ্পমালার মত মস্তকে ধারণ করিতেছেন।

Expl.—Easy. See Prak.

Malli.—निरवग्रहमाह, नेति—'तेन' राज्ञा 'क्वचित्' कुत्रापि सह ज्यया मौर्व्या सज्यम् ["मौर्वी ज्या शिञ्जिनी गुणः" इत्यमरः1। "तेन सहेति तुल्ययोगे" इति बहुव्रीहिः2]। "धनुः न उद्यतं" नाऽध्यारोपितम्; 'आननं' वा कोपविजिह्मं कोपेन कुटिलं 'न कृतं' यस्य कोप एव न उदेति कुतस्तस्य युद्धप्रसक्तिः इति भावः; कथं तर्हि आज्ञां कारयति राज्ञ इत्यत्राह गुणेति3—गुणेषु' दयादाक्षिण्यादिषु 'अनुरागेण' प्रेम्णा। माल्यपक्षे—सूत्रानुषङ्गेण4 यद्वा सौरभ्यगुणलोभेन 'नराधिपैः' अन्यभूपालैः 'अस्य शासनम् आज्ञा माला एव 'माल्यं' तदिव ["चातुर्वर्ण्यादित्वात् स्वार्थेष्यञ्" इति क्षीरस्वामी5]। 'शिरोभिः उह्यते' धार्य्यते ["वचि स्वपियजादीनां किति' इति यकि सम्प्रसारणम्। अत्र उपमा स्फुटा एव6]॥ २१॥

Notes on Malli.

1. मौर्वी etc.—Amara says मौर्वी, ज्या etc are synymous. 2. तेन etc—There is बहुव्रीहि in सज्यम् by the rule "तेन सहेति—" (See Charcha) 3, यस्य कोपः etc—Where is the inclination to fight in one whose anger does not at all arise? How then does he make the kings obey orders—this is explained by गुणानु etc. 4. सूत्र etc.—Because attached to a string 5. चातुर्वर्ण्य etc.—Kshirasvamin says that माल्य is of the चातुर्वर्ण्यादि class taking ष्यञ् स्वार्थे। 6. वचि etc—There is सम्प्रसारण by the rule "वचि—", (See Charcha). The figure clearly ts उपमा here.

Charcha

1. सज्यम्—ज्या is मौर्वी, bowstring. तया सह वर्त्तते इति सज्यम् or सहज्यम् with the string attached. वह—। The बहुव्रीहि here is

guided by the rule "तेन सहेति तुल्ययोगे"—सह implying equal participation in any matter is compounded in a बहुव्रीहि with the word that takes तृतीया in connection with it. Next सह optionally becomes स by the rule "वोपसर्जनस्य"—सह optionally becomes स when it is a constituent of a बहुव्रीहि। Qual. धनुः।

2. उद्यतम्—उद्+यम+क्त कर्मणि—उद्यतम् uplifted. [यच्छति, ययाम, अयंसीत्]

3. धनुः—धनुस् is bow. उक्ते कर्मणि १मा।

4. क्वचित्—Sometimes. चित् here is an अव्यय implying indefiniteness.

5. कृतम्—कृ+क्त कर्मणि = कृतम् made. [करोति-कुरुते, अकारीत् अकुरुत, अकार्षीत् अकृत, करिष्यति ते, चकार-चक्रे]।

6. कोप etc.—कुप+घञ् भावे=कोपः anger. For जिह्म see sl. 8, विशेषेण जिह्मम् विजिह्मम्, प्रादितत्। कोपेन विजिह्मम्, frowning with anger, ३या तत्। Qual आननम्।

7. गुणानु etc.—See sl. 11 टीका ३या। गुण here means string (सूत्र) or fragrance (मालापक्षे)। See Malli "सूत्रानुबन्धेन यद्वा सौरभ्यगुणलोभेन"।

8. उह्यते—वह+लट् ते कर्मणि=उह्यते। Here व of 'वह' becomes उ by सम्प्रसारण। The rule is "वचिस्वपि"—Roots वच्, स्वप and those of the यजादि class take सम्प्रसारण i, e, change य into इ, व into उ etc. when a प्रत्यय dropping क follows. Here यक elides क (कित्), hence the rule applies. [वहति ते, उवाह ऊहे, वक्ष्यति वक्ष्यते, अवाक्षीत् अवोढ़]।

9. नरा etc—अधिपातीति अधि+पा+क कर्त्तरि = अधिपाः kings, नराणाम् अधिपाः king of men, शेषषष्ठ्या समासः। तैः। अनुक्ते कर्त्तरि ३या।

10. मालाम्—माला is garland. माला एव इति माला + स्वार्थे ष्यञ् = मालाम्। "चातुर्वर्ण्यादित्वात् स्वार्थे ष्यञ्"। माला like चातुर्वर्ण्य takes ष्यञ् without change of meaning.

11. शासनम्—शिष्यते इति शास + ल्युट् भावे = शासनम् command, उक्तं कर्मणि १मा।

12. *Voice.*—स...न उद्यतवान्।...ज्ञातवान्। नराधिपाः वहन्ति।

13. Remark.—Unhesitating and whole—hearted acceptance of a command is described as carrying the command on the head (शिरोभिरुह्यते)। Compare "तथेति शेषामिव भर्तुराज्ञामादाय मूर्ध्ना मदनः प्रतस्थे" Kumara III

22. He is busy with sacrifices and Dussasana acts as a Prince Regent

स यौवराज्ये नवयौवनोद्धतं
निधाय दुःशासनमिद्धशासनः ।
मखेष्वखिन्नोऽनुमतः पुरोधसा
धिनोति हव्येन हिरण्यरेतसम् ॥ २२ ॥

Prak.—स हिरण्यरेतसं धिनोति [He is now feeding fire]. What do you mean ? मखेषु हव्येन धिनोति [He is going through sacrifice after sacrifice and making offerings to fire]. He will soon tire out—पुरोधसा अनुमतः अखिन्नः धिनोति [This has the approval of his family priest and he does not feel the fatigue]. But why all this ? इद्धशासनः सः [His rule is now thoroughly established, अर्थ and काम are achieved. It remains to acquire धर्म। This he is doing as advised by his family priest assiduously following his

directions without flagging]. But the kindom will suffer through lack of supervision—दुःशासनं यौवराज्ये निधाय धिनोति [Dussasana is in charge of state affairs]. Is he equal to it ?—नवयौवनोद्धतं दुःशासनं निधाय [There is your chance. Young and haughty Dussasana is undoing by his thoughtlessness what Duryodhana had achieved ; so do you, Sire, seize the opportunity].

Prose and Syn.—ज्वलच्छासनः (ज्वलं जाज्वल्यमानं शासनम् आज्ञा यस्य स पूजितनिर्देशः) स नवयौवनोद्धतम् (नवेन यौवनेन उद्धतं प्रगल्भं गर्वितं वा) दुःशासनं यौवराज्ये (युवराजकर्मणि) निधाय (नियुज्य) पुरोधसा (पुरोहितेन) अनुमतः (उपदिष्टः) अखिन्नः (क्लमरहितः सन्) सवेषु (यागेषु) हव्येन (हविषा) हिरण्यरेतसम् (विभावसुम्) धिनोति (प्रीणयति) ।

English—He, of blazing comm nd, having appointed to the office of prince Regent (Crown Prince) Dussasana who was bold (or fiery) from fresh youth, tirelessly feeds Fire with offerings at sacrifices being directed thereto by the family-priest.

B. ng.—দুর্য্যোধনের আজ্ঞা এখন সর্ব্বত্র পূজিত হইতেছে, তাই তিনি নব-যৌবনে প্রগল্ভ (দর্পিত) দুঃশাসনকে যুবরাজ করিয়া স্বয়ং পুরোহিতের উপদেশ মত যজ্ঞে ঘৃত দ্বারা অবিশ্রান্ত অগ্নির তর্পণ করিতেছেন ।

Expl.—With sway thus established over all the other princes, Duryodhana thinks that अर्थ and काम are achieved unto him. So, with a view to achieve धर्म also and thereby attain the much coveted त्रिवर्ग, he has devoted himself untiringly to works of piety. Dussasana who is young and capable is acting as Prince Regent (Or-Young and haughty Dussasana is acting as Prince Regent). He is estranging the people by his inexperience and thoughtlessness ; so now is your chance, Sire to strike back.

Malli.—सम्प्रति अस्य धार्मिकत्वमाह, स इति—'दुःशासनः' अप्रतिहताज्ञ 'सः' दुर्योधनो 'नवयौवनोद्धतं' प्रगल्भं धुरन्धरम् इत्यर्थः । दुःखेन शिष्यते इति दुःशासनः तम् ["भाषायां शासियुधि"—इत्यादिना खलर्थे युच् प्रत्ययः1] यौवराज्ये युवराज-कर्मणि [ब्राह्मणादित्वात्ष्यञ्] 'निधाय' नियुज्य इत्यर्थः 'पुरोधसा' पुरोहितेन 'अनु-मतः' अनुज्ञातः, तस्मिन् याजके सति इत्यर्थः ; तदुल्लङ्घने दोषस्मरणादिति भावः2 । ["निष्ठा" इति भूतार्थे क्तः । न तु "मतिबुद्धि—" इत्यादिना वर्त्तमानार्थे । अन्यथा 'पुरोधसा इत्यत्र "क्तस्य च वर्त्तमाने" इति षष्ठी स्यात्3] 'अग्निः' अनलसो 'मखेषु' क्रतुषु 'हव्येन' हविषा । हिरण्यं रेतो यस्य तम् 'हिरण्यरेतसम्' अनलं 'धिनोति' प्रीणयति [धिवेः प्रीणनार्थात् "धिन्विकृण्व्योर च" इति उ प्रत्ययः । अकारश्चान्ता-देशः4] ॥

Notes on Malli.

1. भाषायाम् &c.—By the Varttika "भाषायां शासि—" (sl. 7)युच् is added in the sense of खल् । 2. तस्मिन् &c.—He remaining the guide at the sacriflee, because the Smritis declare it a sin to ignore him (the priest). 3. निष्ठा etc.—In अनुमतः there is क्त in a past sense by the rule "निष्ठो"—निष्ठा i. e. क्त and क्तवतु are added to roots denoting past action. There is no वर्त्तमाने क्त here by the rule "मतिबुद्धिपूजार्थेभ्यश्च" (See Charcha). For in that case the word पुरोधसा would have the sixth case—ending (षष्ठी) by the rule "क्तस्य च वर्त्तमाने" (see Charcha). 4. धिनोति comes from the root धिवि, i.e. धिन्व् meaning 'to please, by the rule "धिन्वि—' अ is substituted for the final of this root and then the root takes उ प्रत्यय in लट् लोट लङ् विधिलिङ् (See Charcha).

Charcha

1. यौव etc.—युवा चासौ राजा चेति युवराजः, कर्मधा—, by the rule "राजाहःसखिभ्यष्टच्" टच् is added as समासान्त after the words राजन्,

अहन् and सखि final in a तत्पुरुष—; टच् (अ) comes after युव + राजन् giving युवराजः। तस्य कर्म इति युवराज + ष्यञ् = यौवराज्यम्। तस्मिन्। अधि ७मी। Here ष्यञ् comes after the word युवराज for it is to be listed in the ब्राह्मणादि class, the rule being—गुणवचनब्राह्मणादिभ्यः कर्मणि च। Also Cp.—"समासे तु ब्राह्मणादित्वात् ष्यञ्" Bhattoji.

2. नव etc.—यूनो भाव इति युवन् + अण् = यौवनम् youth. उद्+हन् + क्त कर्त्तरि = उद्धतः haughty. नवं यौवनम् fresh youth, कर्मधा। तेन उद्धतः puffed up with fresh youth, ३या तत्। तम्। Qual. दुःशासनम्। Malli. explains उद्धत as प्रगल्भ bold, and secondarily धुरन्धर the mainstay. This seems far-fetched.

3. निधाय—नि+धा + ल्यप् having placed.

4. दुःशासनम्—दुर् + शास + युच् कर्मणि = दुःशासनः। तम्। कर्म of निधाय। He was the immediate junior brother of Duryodhana,

5. इद्ध etc.—शिष्यते इति शास + ल्युट् भावे = शासनम् rule, command. इन्ध + क्त कर्त्तरि इद्धम् lit. bright प्रदीप्तम्; Secondarily uninterrupted, established. इद्धं शासनं यस्य सः of established rule. बहु। Qual. सः। This is because as remarked in sl. 21. "गुणानुरागेण शिरोभिरुह्यते नराधिपैर्माल्यमिवास्य शासनम्।"

6. मखेषु—मख is sacrifice, तेषु। अधि ७मी।

7. अखिन्नः—खिद + क्त कर्त्तरि = खिन्नः tired, न खिन्नः untired नञ तत्। Qual सः।

8. अनुमतः—अनु + मन+क्त कर्मणि = अनुमतः ordered, directed. Here क्त is added to अनु + मन in the past tense. Had it been in the present tense (वर्त्तमाने) by the rule "मतिबुद्धि—" मत्यर्थ (मति is wish) बुद्ध्यर्थ and पूजार्थ roots take वर्त्तमाने क्त then in place of

पुरोधसा we should have got पुरोधसः with षष्ठी by the rule "क्तस्य च वर्त्तमाने" the अनुक्त कर्ता in connection with a root having वर्त्तमाने क्त takes the षष्ठी विभक्ति। It is a mistake to suppose that मत्यर्थ, बुद्ध्यर्थ and पूजार्थ roots always take वर्त्तमाने क्त and never अतीते क्त, Cf, "न च तक्रकौण्डिन्यन्यायेन मत्यादिभ्यः क्तस्य वर्त्तमानकालो भूतकालतां बाधते इति वाच्यम्"—Manorama.

9. पुरोधसा—पुरः अग्रे वा धीयते इति पुरस्+धा+असि कर्त्तरि कर्मणि वा=पुरोधाः priest i. e. one who first starts the sacrifice (कर्त्तरि), or one who is allowed to precede (कर्मणि) तेन। अनुक्ते कर्त्तरि ३या।

10. धिनोति—धिवि (धिन्व)+लट ति=धिनोति pleases प्रीणयति। by the rule "धिन्विकृण्व्योरच"—we have अ in place of the final of धिन्व when उ replaces शप ; Thus धिन्व+लट तिप्=धिन्व+उ+लट तिप=धिन् अ+उ+लट तिप। अ disappears because it is an आर्द्धधातुक। Hence we get धिन् उ लट तिप। The उ does not cause गुण and changes धिन् into धेन् because the लोप is स्थानिवत् and therefore इ is not उपधा। This gives धिनु तिप्=धिनोति। [अधिनोत्, अधिन्वीत्, दिधेन्व]।

11. हव्येन—हूयते इति हु+यत् कर्मणि=हव्यम् clarified butter, ghee तेन। करणे ३या। Whatever is offered in the fire is हव्य not necessarily घृत only.

12. हिरण्य etc—हिरण्य is gold. हिरण्यं रेतो यस्य स हिरण्यरेताः the fire, बहु। तम्। Obj of धिनोति।

13. *Voice*.... तेन...इद्धायतनेन...अखिन्नेन...अनुमतेन...धिन्व्यते हिरण्यरेताः।

23. *Though secure in every way he apprehends trouble from you.*

प्रलीनभूपालमपि स्थिरायति
प्रशासदावारिधि मण्डलं भुवः ।
स चिन्तयत्येव भियस्त्वदेष्यती-
रहो दुरन्ता बलवद्विरोधिता ॥ २३ ॥

Prak.—Does he apprehend trouble from me ?— **स त्वदेष्यतीः भियः चिन्तयत्येव** [Certainly he does]. But I am a beggar, he is the lord of the world—**आवारिधि भुवो मण्डलं प्रशासदपि चिन्तयति** [Even thus established he fears you. Then perhaps he suspects that I have powerful allies—**प्रलीनभूपालमपि मण्डलं प्रशासत्** [He has no rival in the world hence you have none to unite with. Yet he is afraid of you]. Possibly then there are defects in his rule—**स्थिरायति प्रशासदपि चिन्तयति** [All approved measures to secure permanency of his rule have been adopted yet he is apprehensive]. Why then this nervousness?—**अहो बलवद्विरोधिता दुरन्ता** [Your personal worth is immense ; you are unquestionably a much stronger man ; and quarrels with the strong always end disastrously for the weak. Hence his apprehension].

Prose and Syn—**स प्रलीनभूपालम् (प्रलीनाः विगताः भूपालाः अरिनृपा यस्मिन् तथाविधं निःसपत्नम्) स्थिरायति (स्थिरा आयतिः उत्तरावस्था यस्य तथाविधम् अनपायि) भुवो मण्डलम् (दिक्चक्रवालम्) आवारिधि (ससागरं यथा तथा) प्रशासत् (आज्ञापयन्नपि) त्वदेष्यतीः (भवत्सकाशात् एष्यतीः आगामिनीः) भियः (भयस्थानानि) चिन्तयत्येव (गणयत्येव)। अहो (चित्रम्) बलवद्विरोधिता (बलवता प्रबलेन सह या विरोधिता शत्रुता सा) दुरन्ता (दुःस्थितः अन्तः अवसानं यस्याः तथाविधा अहितावसाना इत्यर्थः)।**

Eng—He, though ruling up to the seas the circuit of the world with rival kings vanished and the future stable, apprehends danger to come from you. Of a sad end, Ho ! is hostility with the mighty !

Beng.—রাজারা দুর্যোধনের আজ্ঞা মাথায় করিয়া লইতেছেন বলিয়া তাঁহার শাসন এখন স্থিরতর হইয়াছে। তিনি সসাগরা পৃথিবীর ঈশ্বর। বিপক্ষ কোনও রাজা নাই, কাজেই তাঁহার শাসন অতঃপর উঠিয়া যাইবে এ ভয় হইতে পারে না। তথাপি আপনার ভয় অন্তর হইতে যাইতেছে না। বলবানের সহিত বিরোধের পরিণাম ভাল নয়।

Expl.—Eaasy. See Prak.

Malli.—स चेत् तादृश उद्योगो तर्हि अस्माभिर्निरुद्योगैर्भाव्यमित्याशङ्क्य उद्योगाशां दर्शयति प्रलीनेति—'स' दुर्योधन: "प्रलीनभूपाल" नि:सपत्नम् इत्यर्थ:। 'स्थिरायति' चिरस्थायि इत्यर्थ:। भुवो मण्डलम् आ वारिधिभ्य: आवारिधि1 ['आङ् मर्य्यादाभिविध्यो: ' इति अव्ययीभाव.2] 'प्रशासत' आज्ञापयन् अपि' ['जक्षित्यादय: षट्' इति अभ्यस्तसंज्ञा। "नाभ्यस्ताच्छतु:" इति नुमागमप्रतिषेध:3] 'त्वत' त्वत्त: 'एष्यती:' आगमिष्यती: आगामिनी: इति यावत् धातूनामनेकार्थत्वादुक्तार्थसिद्धि:। अथवा आङ्पूर्व: पाठ:। "एत्येधत्यूठ्सु" इति वृद्धि:। "लृट: सद्वा" इति शतृप्रत्यय: "उगितश्च" इति ङीप्। "आच्छीनद्योर्नुम्" इति विकल्पात् नुमभाव.4] 'भियो' भयहेतून् विपद: इत्यर्थ: 'चिन्तयति' आलोचयति एव। तथाहि 'बली' बलवद्विरोधिता दुरन्ता' दुष्टावसाना ! सार्वभौमस्यापि प्रबलै: सपत्नै: सह वैरम् अनर्थपर्य्यवसायि एव इति तात्पर्य्यम्5। सामान्येन विशेषसमर्थनरूपोऽर्थान्तरन्यासालङ्कार.6 ॥२२

Notes on Malli

1. स चेत् etc—Apprehending the objection that if he has so much enterprise then we have to give up exertion, he shows hopes of enterprise i, e, points out that there is room for enterprise. 2. आङ् etc.—There is अव्ययीभाव in आवारिधि by "आङ—" (See Chrcha) 3. जक्षित्या etc.—In प्रशासत the root शास

being an अभ्यास root by "जक्षित्या—", नुमागम is barred by the rule "नाभ्यस्ता—" (See sl. 17). 4. धातूनाम etc.—A root may acquire various meaning. So एष्यती: (इ+लृट् शतृ+ङीप) means आगमिष्यती:। Or we may take the reading as ऐष्यती: there being आङ as उपसर्ग before the root (आ+इ+लृट्+शतृ+ङीप्)। With आङ् as उपसर्ग there is वृद्धि in ऐष्यती: by the rule "एत्येधत्यूठ्सु"। There is शतृ is एष्यत् by "लृटः सद्वा"। Then ङीप् comes in by "उगितश्च"। By "आच्छीनद्योः—" absence of नुम् in एष्यती: is optional (See Charcha). 5. सार्वं etc.—Even an Emperor's quarrel with formidable enemies has an undersirable end. 6. सामान्येन etc.—Here there is अर्थान्तरन्यास in the shape of supporting a particular statement by a general one.

Charcha

1. प्रणीम etc.—प्र+णी+क्त कर्तरि=प्रणीताः subdued. भुवं पालयन्तीति भू+पा+णिच्+अण् कर्तरि=भूपाला: kings. प्रणीता: भूपाला: यस्मिन् तत्, बहु—। तत्। Qual. मण्डलम्। This explains why स्थिरायति। There is no one to dispute his authority.

2. स्थिरायति—आयति is उत्तरकाल (See sl. 15). "दैर्घ्ये भावि काले आयति:"—विश्वाकोषः। स्थिरा आयति: यास्मन् तत यथा तथा, बहु—। Qual. the क्रिया in प्रशासत्। His rule had its future secure. Malli. makes it an adj. to मण्डलम्। स्थिरा आयति: यस्य तत्, बहु—। But भूमण्डल having its future secure is meaningless, for it is ever stable, It will decay only at the end of Kalpa. The rules of kings are changing ; so it seems better to take स्थिरायति with reference to Duryodhana's rule. In the latter case स्थिरायति modifies प्रशासत्, See our Prak.

3. प्रशासत्—प्र + शास् + शतृ = प्रशासत् ruling. Qual. सः। The root शास् is अभ्यस्त, so नुम् is barred here. See sl. 17.

4. आवारिधि—वारि धीयते अस्मिन् इति वारि + धा + कि अधिकरणे = वारिधिः ocean. आङ् here is in the sense of मर्य्यादा (exclusion) वारिधेः आ आवारिधि, अव्ययीभावः—। As far as the sea. Qual. the क्रिया in प्रशासत्। Here अव्ययीभाव is guided by the rule "आङ्-मर्य्यादाभिविध्योः" आङ् implying exclusion and inclusion is optionally compounded with a पञ्चम्यन्त word connected with it, and the samasa is अव्ययीभाव।

5 मण्डलम्—The circuit. कर्म of प्रशासत्।

6. चिन्तयति—चिन्त + णिच (चुरादि) + लट् ति = चिन्तयति thinks. Nom. सः [चिन्तयामास, अचिचिन्तत्]।

7. भियः—बिभेति अस्मात् इति भी + क्विप् अधिकरणे=भीः। ताः। कर्म of चिन्तयति। The base भी is declined like श्री।

8. त्वदेष्यतीः—त्वत् is the 5th, case sing of युष्मद्। इ + लृटः स्थाने शतृ स्त्रियाम् = एष्यती। ताः। एष्यतीः—Qual. भियः। These two are here compounded or uncompounded, If compounded the समास is सुप्सुपा। Here शतृ is in place of लृट् (future) by "लृटः सद्वा" (sl. 2) ; ङीप् comes in by the rule "उगितश्च"—words having an affix dropping उक् (i.e, उ and ऋ) take ङीप् in the feminine ; the alternative form is एष्यन्तीः। The rule is "आच्छीनद्योर्नुम्" When शतृ comes after an अवर्णान्त अङ्ग, नुम् is optional if शी or ङीप् follows. Here एष्य being an अवर्णान्त अङ्ग, नुम् is optional. Generally एष्यती means 'going', but here एष्यती means 'coming', because roots have many meanings, so इ may mean 'to come' also, Malli, also suggests the reading ऐष्यती from आ + इ meaning

'to come' ; by the rule 'एङि पररूपम्'—A धातु beginning with ए or ओ preceded by अ or आ, takes ए or ओ as the case may be in place of both. Thus आ+एष्यती should be एष्यती। But the rule "एत्येधत्यूठ्सु"—the roots इ, एध, or the augment ऊठ् having ए, ऐ, ओ or औ at the beginning take वृद्धि when preceded by an उपसर्ग having अवर्ण at the end. आ एष्यती = ऐष्यती। [एति, इयाय, अगात् एष्यति]।

9. अहो—An अव्यय implying खेद or आश्चर्य।

10. दुरन्ता—अन्त is end. दुः दुष्टः अन्तः यस्याः सा, बहु—। Having a bad end, Qual, बलवद्विरोधिता।

11. बलवत् etc—विरुणद्धि इति वि+रुध+णिनि कर्तरि=विरोधी antagonist, तस्य भाव इति विरोधिन्+तल् स्त्रियाम्=विरोधिता quarrel, बल is strength, बलम् अस्ति अस्य इति बल+मतुप्=बलवान् strong, बलवता विरोधिता बलवद्विरोधिता quarred with the strong, सहसुपेति समासः। Nom. to भवति understood.

12. Voice. प्रशासता तेन चिन्त्यन्ते एष्यत्यः भियः।......विरोधितया दुरन्तया (भूयते)।

24. *I noticed him frightened at the mention of your name.*

कथाप्रसङ्गेन जनैरुदाहृताद्
अनुस्मृताखण्डलसूनुविक्रमः ।
तवाभिधानाद्व्यथते नताननः
सदुःसहान्मन्त्रपदादिवोरगः ॥ २४ ॥

Prak.—But whence do you guess the apprehension ? स तवाभिधानात् नताननः (सन्) व्यथते [At the mention of your name

his face droops, which is a clear proof that even that much frightens him]. How do you know ?—दुःसहात् मन्त्रपदात् उरग इव [You have certainly watched a snake ready to strike with his head held aloft. No sooner one utters a word of the right mantra the snake lowers his head in fright. The lowering of Duryodhana's head, like that of a snake indicates terror]. I am apoor fighter, what is there in my name ?—तवाभिधानात् अनुस्मृताखण्डलसूनुविक्रमः सः [Your name reminds him of the prowess of Arjuna]. But who mentions my name ?—जनैः कथाप्रसङ्गेन उदाहृतात् तवाभिधानात [Now and then in course of conversation if people speak of you his head immediately droops. I have noticed this and made my inference].

Prose and Syn.—कथाप्रसङ्गेन (कथायाः संलापस्य प्रसङ्गः सम्बन्धः तेन प्रस्तावक्रमेण) जनैः (तत्रत्यैर्लोकैः) [पक्षे—कथाप्रसङ्गेनजनैः (कथाप्रसङ्गेषु विषवेद्येषु ये इनजनाः महापुरुषाः तैः)] उदाहृतात् (उच्चारितात्) तव अभिधानात् (नाम्नः भवन्नामोच्चारणाद्धेतोः इति शेषः) [पक्षे—तवाभिधानात् (तवयोः तकारवकारयोः अभिधानम् उच्चारणं यस्मिन् तादृशात्)] अनुस्मृताखण्डलसूनुविक्रमः (अनुस्मृतः अनुचिन्तितः आखण्डलसूनोः इन्द्रपुत्रस्य अर्जुनस्य विक्रमः शौर्यं येन तादृशः) [पक्षे—अनुस्मृतः आखण्डलसूनोः इन्द्रानुजस्य श्रीविष्णोः यो वि पक्षी गरुड़ः तस्य यः क्रमः चरणपातः सः येन तथोक्तः] सः (दुर्योधनः) दुःसहात् (असह्यात्) मन्त्रपदात् (मन्त्रस्य यत् पदं सुबन्तं तिङन्तं वा तस्मात्) उरग इव (सर्प इव) नतानन: (नतम् आननं यस्य तादृशः अधोवदनः सन्) व्यथते (दुःखायते)। N. B.—The sense will be clearer if some of the words with double meanings be repeated thus :—कथाप्रसङ्गेन जनैः उदाहृतात् तव अभिधानात् अनुस्मृताखण्डलसूनुविक्रमः सः कथाप्रसङ्गेनजनैः उदाहृतात् तवाभिधानात् दुःसहात् मन्त्रपदात् अनुस्मृताखण्डलसूनुविक्रमः उरग इव नताननः (सन्) व्यथते ।

Eng—Like a snake, reminded of the foot-fall of the bird of Akhandala's younger brother (i,e, Vishnu) by a single irresistible word of some charm containing the mention of त and व uttered by the mighty among snake-charmers (lit—poison-doctors), he suffers crest-fallen, being reminded of the powers of Akhandala's son (Arjuna) through the mention of your name by people in course of conversation.

Beng.—পাকা ওঝা কোনও মন্ত্রের, গরুড় ও বাসুকির নামযুক্ত একটী মাত্র পদের উচ্চারণ করিলেও যেমন সাপ বিষ্ণুর বাহন গরুড়ের পায়ের শব্দ স্মরণ করিয়া মাথা নীচে করিয়া কষ্টে কাল কাটায়, তেমন দুর্য্যোধনও কথার প্রসঙ্গে কেহ আপনার নাম লইলে অর্জ্জুনের বিক্রমের কথা ভাবিয়া নতমুখে যাতনা ভোগ করিতে থাকেন।

Expl.—See Prak above.

Malli—ननु गूढाकारेङ्गितस्य भयं त्वया कथं निरधारि, इत्यत्राह कथेति—'कथाप्रसङ्गेन' गोष्ठीवचनेन 'जनैः' तत्रस्थैरित्यर्थः। अन्यत्र 'कथाप्रसङ्गेन' विषवैद्येन ["कथाप्रसङ्गो वार्तायां विषवैद्येऽपि वाच्यवत्" विश्वः। एकवचनस्य असन्नत्वात् जनविशेषणम्2]। यद्वा—कथाप्रसङ्गे ? (कथाप्रसङ्गेषु) इनाम्ना ते जनाय, इत्येकपदम्। 'उदाहृतात्' उच्चारितात् 'तव अभिधानात्' नामधेयात् नामधेयस्मरणाद्धेतोः [हेत्वर्थे पञ्चमी। "आख्याह्वे अभिधानञ्च नामधेयञ्च नाम च," इत्यमरः3]। अन्यत्र 'तवाभिधानात्' [नामैकदेशग्रहणे नाममात्रग्रहणम्" इति न्यायात्4], तश्च वश्च तवौ तार्क्ष्यवासुकी। तयोः अभिधानं यस्मिन् पदे तस्मात् 'अनुस्मृताखण्डलसूनुविक्रमः स्मृतार्जुनपराक्रमः सन् (? 'सः') (सु) दुःसहात् अतिदुःसहात् 'मन्त्रपदात्' मन्त्रशब्दात् स्मारकाद्धेतोः। 'आखण्डलसूनोः' इन्द्रानुजः उपेन्द्रो विष्णुरिति यावत् ["सूनुः पुत्रेऽनुजे रवौ" इति विश्वः] तस्य "विः" पक्षी गरुड इत्यर्थः तस्य 'क्रमः' पादविक्षेपः। सोऽनुस्मृतो येन स तथोक्तः स्मृतगरुडमहिमा 'उरग इव नताननः' [""उरगः पन्नगो भोगी" इत्यमरः] 'व्यथते' दुःखायते ["पीडा बाधा व्यथा दुःखम्" इत्यमरः]। अतुरुकटभयदोषादिविकारा दुर्वारा इति भावः5। "सर्वतो जयमन्विच्छेत् पु

पुत्रादिच्छेत् पराजयम्" इति न्यायादर्जुनोत्कर्षकथनं युधिष्ठिरस्य भूषणमेवेति सर्वमवदातम्6 ॥ २४ ॥

Notes on Malli

1. ननु etc.—But his feelings and gestures are concealed ; how then could you guess his fear ? 2. कथाप्रसंग etc.—Visva says कथाप्रसंग means both वार्त्ता and विषवैद्य । Singular in कथाप्रसंगेन is immaterial and it is an adjective to जनैः (See Charcha). 3. ह्रेतवें etc.—तदभिधानात् has हेती धूमो । Amara gives आख्या, आह्व, अभिधान etc.—as synonyms. 4. नामैक etc—by the dictum "mention of a part of a name is equal to pronouncing the whole name" 5. चतुरत्कट etc.—Change due to excess of fear or sin is hard to conceal. 6. सर्वतो etc.—by ths force of the adage "one should wish victory everywhere but defeat from one's son" mention of Arjuna's greatness adorns Yudhisthira ; thus everything is consistent here.

Charcha

1. कथा etc.—प्र + सञ्ज + घञ् भावे = प्रसङ्गः relevancy, context, etc, कथायाः प्रसंगः. Course of conversation षष्ठीतत् । तेन । करणे इया । उरगपक्षे—कथाप्रसंगः means विषवैद्य one versed in curing cases of poisoning. तेन । Qual. जनैः । Here कथाप्रसङ्गेन is singular, while जनैः is plural. Malli, defends it by saying singular is not emphasised here "एकवचनस्य अतन्त्रत्वात् जनविशेषणम्" । Evidently this does not satisfy him and he proposes to treat कथाप्रसङ्गजनैः as one word. इनाः जनाः इनजनाः कर्मधा । कथाप्रसङ्गेषु इनजनाः, सुप्सुपा । Or कथाप्रसङ्गेषु इनाः प्रभुः:experts among विषवैद्य, सुप्सुपा । कथाप्रसङ्गेनाय ते·

जनाय, कर्मधा । तैः । अनुक्ते कर्त्तरि ३या । विषवैद्यs are colloquially called ओझा or रोजा। They profess to cure snake-bite poisoning with incantations. Malli's text here is corrupt. Instead of कथाप्रसंगे इनाम्न ते जनाय read either कथाप्रसंगेषु इनाय ते जनाय or कथा-प्रसंगेनाय ते जनाय।

2. उदा etc—उद्+आ+हृ+क्त कर्मणि=उदाहृतः mentioned. ज्ञात्। Qual. अभिधानात्। उरगपक्षे—Qual. मन्त्रपदात।

3. अनुस्मृत etc,—वि+क्रम+घञ् भावे=विक्रमः valour. आखण्डल is Indra. तस्य सूनुः, Son of Indra i.e. Arjuna, षष्ठीतत्। तस्य आखण्डल-सूनोः विक्रमः valour of Arjuna, षष्ठीतत्। अनु+स्मृ+क्त कर्मणि—अनुस्मृतः remembered. अनुस्मृतः आखण्डलसूनुविक्रमः येन सः, by whom is remembered valour etc. बहु—। The निष्ठान्त word in the बहु—here comesfirst by the rule "निष्ठा"। Qual. सः। उरगपक्षे—आखण्डल-सूनु means younger brother of Indra, i.e. Vishnu, सूनु may mean both son and younger brother (see Malli.). वि is पक्षी bird. Cf. "तव वयो न प्रियेऽधिवर्हिषि सीदन्' Rig. I. 35. आखण्डलसूनोः विः, षष्ठीतत्। Refers to the bird Garuda of Vishnu. क्रम is foot-step. आखण्डल-सूनुविक्रमः, foot-steps of Garuda, is षष्ठीतत्। अनुस्मृतः आखण्डलसूनुविक्रमः येन सः बहु। Qual. उरगः। Here again Malli's सन् in स्मृतार्जुन-प्रताक्रमः सन् is a copyist's slip for सः of the verse.

तवाभि etc.—अभि+धा+ल्युट् करणे=अभिधानम् name. तव अभिधानम्=तवाभिधानम्। तस्मात्। हेतौ ५मी। While the word refers to Duryodhana we break it into two words as above. उरगपक्षे—तश्च वश्च तवौ, द्वन्द्व। 'त' the initial letter of the word तार्क्ष्य (गरुड़) stands for the whole world तार्क्ष्य itself, similarly 'व' the initial of the word वासुकि (king of serpents) stands for the word

वासुकि । This is owing to the dictum "नामैकदेशग्रहणम् नामग्रहणम्" (See Malli) तवयो: अभिधानम् यस्मिन् in which there is mention of 'त' and 'व', बहु—। तस्मात् । Qual. मन्त्रपदात् । In this case अभिधानम् means mention, utterance. But if the मन्त्रपद contains reference to the name of both तार्क्ष्य and वासुकि there is no reason why तार्क्ष्य alone should come up to the mind. Hence with this explanation of तव the epithet अनुस्मृतार्क्ष्यखण्डितसूनुविक्रम: becomes somewhat out of the place with regard to उरग । We should either avoid the reference to वासुकि in तव or explain अनुस्मृतार्क्ष्यखण्डितसूनुविक्रम: with referene to both तार्क्ष्य and वासुकि । It seems better to take त and व as mere letters and to suppose that these two mainly constitute a certain well-known charm which remainds the snake of Garuda.

5. व्यथते—व्यथ + लट् ते । Nom. स:, Conj. sl. 2.

6. नतानन:—आनन is face, नम + क्त कर्तरि = नतम् bent. नतम् आननं यस्य, बहु—। Qual. स: ।

7. स:—This is apparently overlooked by Malli. But the fault is of the scribes who write सन् for स: (See Note 4) Does Malli. read सुदु सहात् for सदु:सहात् ?

8. दु:सहात—दु: दु:खेन सह्यते इति दुर् + सह + खल् कर्मणि = दु:सहम् hard to bear. तस्मात् । Qual. मन्त्रपदात् ।

9. मन्त्र etc—पद is word. मन्त्रस्य पदम् a word of the incantation. तत्—। तस्मात् ! हेतौ पञ्चमी । Or मन्त्रपदं श्रुत्वा = मन्त्रपदात् ; "ल्यपलोपे कर्मण्यधिकरणे च" इति पञ्चमी । The singular is intentional ; even a single word (पद) is enough to strike terror into the heart of the snake.

10. उरगः—उरस् is chest. उरसा गच्छतीति उरस्+गम्+ड कर्तरि = उरगः a snake. Here the स् of उरस् disappears by the varttika "उरसो लोपश्च"।

11. *Voice*.—...विक्रमेण...नतानतेन तेन उरगेन...बाध्यते।

25. *He means mischief, so take steps.*

तदाशु कर्तुं त्वयि जिह्ममुद्यते
विधीयतां तत्र विधेयमुत्तरम्।
परप्रणीतानि वचांसि चिन्वतां
प्रवृत्तिसाराः खलु मादृशां गिरः ॥२५॥

Prak.—What is your inference ?—तत् त्वयि जिह्मं कर्तुमुद्यते तत्र विधीयताम् [The inference is irresistible that he is planning treachery upon you. Try then to foil him]. What would you have me do ?—विधेयम् उत्तरम् आशु विधीयताम् [Do the right thing that has to follow and do that quick]. What is the right thing ?—मादृशां गिरः प्रवृत्तिसाराः खलु [That is for you to find out. People in my position talk but to arouse one to action and nothing more]. But are you not qualified to advise ?—परप्रणीतानि वचांसि चिन्वतां मादृशाम् [Such people have been taught only to gather information regarding what the enemy says. Advise based upon the information is beyond their depth] 25.

Prose and Syn.—तत् (तस्मात्) त्वयि जिह्मम् (कपटम्) कर्तुमुद्यते (प्रवृत्ते) तत्र (तस्मिन् दुर्योधने) विधेयम् (उचितम्) उत्तरम् (अनन्तरकरणीयं प्रतिक्रिया इत्यर्थः) आशु (झटिति) विधीयताम (क्रियताम्)। परप्रणीतानि (परैः अन्यैः प्रणीतानि उक्तानि) वचांसि चिन्वताम् (सञ्चिन्वताम्) मादृशाम् (मद्विधानां चाराणामित्यर्थः) गिरः (वाचः) प्रवृत्तिसाराः खलु (प्रवृत्तिर्वार्ता सारः यासां तथा-

विधाः वृत्तान्तवर्णनमात्र किल। यद्वा—प्रवृत्तिर्व्यवसायः भवाहृशामामिति शेषः, सा एव सारो यासां ताः व्यवसायदीपिकामात्रं किल)।

Eng.—So in the matter of him who is bent upon playing trick on you, let the right thing that has to follow be quickly done. Reports of those of my type who gather words spoken by others are but news in substance (Or—have rousing to action for their worth).

Beng.—দুর্য্যোধন আপনার প্রতি কপটাচরণে উদ্যত হইয়াছে। অতঃপর তাহার প্রতি যাহা কর্ত্তব্য সত্বর করুন। আমরা পরের কথা সংগ্রহ করিয়া বেড়াই, আমাদের কথা সংবাদ মাত্র (Or—কার্য্যে প্রবৃত্তি করা ভিন্ন আমাদের কথার অন্য প্রয়োজন নাই)।

Expl.—From what I saw I am sure Duryodhana is planning some treacherous move against you. So be prepared and think out the countermove. I cannot say what is actully to be done, that is for you to find out, I have given you the necessary information and that is all I can do (Or—if this will but rouse you to action I shall deem my end gained).

Malli—निगमयति तदिति1—'तत्' तस्मात् कारणात् 'त्वयि जिह्मे' कपट 'कर्त्तुम् उद्यते' त्वां जिघांसौ इत्यर्थः 'तत्र' तस्मिन् दुर्योधने 'विधेयं' कर्त्तव्यम् 'उत्तरं' प्रतिक्रिया 'आशु विधीयतां क्रियताम्। ननु कर्त्तव्यमपि त्वयैवोच्यतामिति चेत्, तत्राह परेति2— परप्रणीतानि' परोक्तानि वचांसि चिन्वता गवेषयता 'मादृशा' वार्त्ताहारिणाम् इत्यर्थः। 'गिरः प्रवृत्तिसाराः' वार्त्तामात्रसाराः 'खलु' ['वार्त्ता प्रवृत्तिर्वृत्तान्तः' इत्यमरः]। वार्त्तामात्रवादिनो वयं न तु कर्त्तव्यार्थोपदेशसमर्थाः अतः त्वयैव निर्धार्य्य कार्य्यमिति भावः3। सामान्येन विशेषसमर्थनात् अर्थान्तरन्यासोऽलङ्कारः4 ॥ २५ ॥

Notes on Malli.

1. निगम etc.—By तत् etc he gives the conclusion. 2. ननु etc.—पर etc. is the reply if you ask—"Well, tell me yourself

what to do" 3. वार्त्तामात्र etc.—we only report news and are not able to advise the right thing ; so that proper steps should be decided by you. 4. सामान्येन etc.—There is अर्थान्तरन्यास here, for the particular is supported by a general statement.

Charcha

1. तत्—An अव्यय meaning तस्मात् हेतोः ।

2. आशु—An अव्यय meaning 'quickly.' Qual, विधीयताम् ।

3. कर्तुम्—कृ + तुमुन् = कर्तुम् विधातुम् इत्यर्थः ।

4. त्वयि—अधि ७मी ।

5. जिह्मम्— See sl. 8, कर्म of कर्तुम् ।

6. उद्यते—उद् + यम + क्त कर्त्तरि = उद्यतः about to do तस्मिन् । Adj, to तत्र ।

7. विधीयताम्—वि + धा + लोट ताम् कर्मणि—विधीयताम् let it be done. Nom. त्वया understood. [दधाति—धत्ते, अदधात्—अधत्त, अधात् —अधित] ।

8. तत्र—तद् + ङि (७मी) + त्रल् स्वार्थे = तत्र, i. e. तस्मिन् दुर्योधने । विषयाधिकरणे ७मी ; अव्ययत्वात् विभक्तिलोपः ।

9. विधेयम्—वि + धा + यत् कर्मणि = विधेयम् to be done. Qual. उत्तरम् ।

10. उत्तरम्—उद् is an अव्यय implying उत्कर्ष । अतिशयेन उत् इति उद् + तरप् = उत्तरम् । Or उद् + त + अप् करणे उत्तरम्, reply. तत् । उक्तं कर्मणिः १मा । It is both masc. and neuter. Here neuter. For masc, comp. "तस्मिन्नाभवदुत्तरः"—Raghu IV'

11. पर etc—प्र + नी + क्त कर्मणि प्रणीतानि made ; परैः प्रणीतानि made by others, इया तत्— ! Qual. वचांसि । Here णत्व in प्रणीतानि

is by the rule "उपसर्गात् असमासेऽपि णोपदेशस्य"—A धातु read as णोपदेश in Panini's धातुपाठ changes the dental न into the cerebral when the cause for the change precedes in an उपसर्ग।

12. वचांसि—वच+असुन् कर्त्तरि or कर्मणि=वचस् speech तानि। कर्म of चिन्वताम्।

13. चिन्वताम्—चि+शतृ चिन्वत् collecting तेषाम्। Qual. मादृशाम्। The root चि is द्विकर्मक ; but here it has only one कर्म।

14. प्रवृत्ति etc—प्र+वृत्+क्तिन् भावे प्रवृत्ति: news वार्त्ता; also persuasion प्रेरणा। सृ+घञ् भावे सार: essence. प्रवृत्ति: सारो यासाम् ता: whose essence is persuasion, (i. e. rousing others to action) बहु। Qual. गिर:। Malli takes प्रवृत्ति as वार्त्ता news. The whole compound acc. to him means वार्त्तामात्रसारा:। But as the sense of वार्त्ता (news) is already expressed by the word वचांसि it is better to take प्रवृत्ति to mean 'persuasion'. "प्रवृत्तिस्तुप्रवाहे स्यात् उदन्ते च प्रवर्तने" इति मेदिनी।

15. खलु—An अव्यय implying here नियम, i. e. it has the sense of एव। प्रवृत्तिसारा: खलु=प्रवृत्तिसारा एव। "खलु इति निषेधवाक्यालङ्कार-जिज्ञासानुनयमहेतुविषादेषु" Vardhamana. This very line "प्रवृत्ति-सारा: खलु from किरात is Vardhamana s example of नियम।

16. मादृशाम—मामिव एताम् पश्यन्ति जना:, ते एते अहमिव दृश्यमाना मामिव आत्मानं पश्यन्ति इति अस्मद्+दृश्+क्विन् कर्म कर्त्तरि=मादृश:। This is after the भाष्य। The base is मादृश्। Decline मादृक्, मादृशौ, मादृश: etc. In singular, मत् comes in place of अस्मद् when a प्रत्यय or an उत्तरपद follows ; and under similar cases त्वत् comes in place of युष्मद् in singular. The rule is "प्रत्ययोत्तरपदयोश्च"। Here

क्विन् comes in by the rule "त्यदादिषु दृशोऽनालोचने कञ् च'—when त्यद् and other सर्वनाम words of त्यदादि class precede as उपपद, the root दृश takes कञ् and क्विन् when seeing is not implied. पश्यन्ति here implies no seeing. "तादृगादयो हि रूढिशब्दप्रकाराः। नैवात्र दर्शनक्रिया वर्तते"—Vritti, कञ् gives मादृश। क्स is also available giving मादृक्ष। The आ in मादृश् comes by the rule "आ सर्वनाम्नः"—आ is substituted for the final of a सर्वनाम when दृक्, दृश् or वतु follows. मादृशाम् has शेषे षष्ठी।

17. गिरः—गीर्यते इति गॄ+क्विप् कर्मणि=गिरः। Nom. to भवन्ति understood. This is fem. Vardhamana reads धियः for गिरः। With this reading, translate—Our object is to rouse to action,

18, Voice—...विधेहि (त्वम)...प्रवृत्तिसाराभिः गीर्भिः—(भूयते)।

26 *Yudhisthira communicates the news to his wife and brothers*

इतीरयित्वा गिरमात्तसत्क्रिये
गतेऽथ पत्यौ वनसन्निवासिनाम् ।
प्रविश्य कृष्णासदनं महीभुजा
तदाचचक्षेऽनुजसन्निधौ वचः ॥ २६ ॥

Prak.—अथ महीभुजा तद्वचः आचचक्षे [The king then communicated this report]. To whom ?—कृष्णासदनं प्रविश्य अनुजसन्निधौ आचचक्षे [He went to Krishna's quarters and repeated it before his brothers who were there at the time]. When was that ?—वनसन्निवासिनां पत्यौ इति गिरमीरयित्वा गते [The forester left after having made his report, and the king retired to the quarters of Kir-

shna]. Did not the forester wait for his fee?—आत्तसत्क्रिये पत्यौ गते [He was liberally rewarded by the king].

Prose and Syn—वनसन्निवासिनां पत्यौ (वने सन्निवस्तुं शील येषां तेषां पत्यौ काननौकसां भर्त्तरि किरातराजे इति शेषः) इति गिरमीरयित्वा (एतद्वचनमुक्त्वा) आत्तसत्क्रिये (आत्ता गृहीता सत्क्रिया तुष्टिदानं येन तादृशे गृहीतपारितोषिके) गते (सति) अथ (इति मङ्गल-अव्ययम्) महीभुजा (राज्ञा) कृष्णासदनं (कृष्णायाः द्रौपद्याः सदनं गृहम्) प्रविश्य अनुजसन्निधौ (अनुजानां भ्रातॄणां सन्निधौ समीपे) तत् वचः आचचक्षे (आख्यातम्)। Or—अथ इति गिरमीरयित्वा आत्तसत्क्रिये वनसन्निवासिनां पत्यौ गते महीभुजा सदनं प्रविश्य अनुजसन्निधौ तत् वचः कृष्णा आचचक्षे।

Eng.—Now this speech was repeated by the king before his brothers after entering Krishna's quarters, when the chief of the denizens of the woods having received his honorarium after saying this had left. Or—Now Krishna was informed of this speech by the king in presence of his brothers after entering his quarters, the chief...left.

Beng.—এই বলিয়া পারিতোষিক গ্রহণ করিয়া কিরাতরাজ চলিয়া গেল। রাজা যুধিষ্ঠির কৃষ্ণার গৃহে প্রবেশ করিয়া অনুজগণের সম্মুখে এই বাক্যের আবৃত্তি করিলেন (Or—রাজা যুধিষ্ঠির গৃহে প্রবেশ করিয়া অনুজগণের সম্মুখে কৃষ্ণাকে এই বাক্য বলিলেন)।

Expl.—See Prak.

Malli—इतीति—'वनसन्निवासिनां पत्यौ' वनेचराधिपे 'इति गिरम् ईरयित्वा' उक्त्वा 'आत्तसत्क्रिये गृहीतपारितोषिके 'गते' सति। ["तुष्टिदानमेव चाराणां हि वेतनं, तेहि तल्लोभात् स्वामिकार्य्येषु अतीव त्वरयन्ते (? त्वरन्ते)" इति नीतिवाक्यामृते। (?)]। 'अथ महीभुजा' राज्ञा 'कृष्णासदनं' द्रौपदीभवनं 'प्रविश्य अनुजसन्निधौ 'तत् वनेचरोक्तं वचो' वाक्यम् 'आचचक्षे' आख्यातम्। अथवा कृष्णेति पदच्छेदः2। 'सदनं' प्रविश्य अनुजसन्निधौ तद्वचः कृष्णा आचचक्षे आख्याता। [अथि कीदृशादिभिः कर्मकत्वात् प्रधाने कर्मणि लिट्3]॥

Notes on Malli.

1. तुष्टि etc.—The Nitivakyamrita says, "Gift of pleasure is the salary of spies. Out of greed for it they greatly expedite master's work" N. B.—Here त्वरयन्ते is a copyist's slip ; for त्वरन्ते । 2. अथवा etc.—Or separate कृत्वा as uncompounded' 3. चचक्षे &c.—There is लिट with regard to the अप्रधानकर्म of the root चक्षिङ्, which being of the दुहादि class is द्विकर्मक ।

Alt Tika—In the alternative Prose Order explain thus :— 'अथ' अनन्तरम् 'इति गिरम् ईरयित्वा' पूर्वोक्तं वाक्यमुक्त्वा 'आत्तसत्क्रिये' गृहीतपारितोषिके 'वनसन्निवासिनां पत्यौ' किरातराजे गते सति 'महीभुजा राज्ञा युधिष्ठिरेण 'सदनं प्रविश्य' गृहं गत्वा 'अनुजसन्निधौ भ्रातृणां समीपे 'तत् वचः' वनेचरोक्तं वाक्यं 'कृष्णा आचचक्षे' द्रौपदी आख्याता ।

Charcha

1. इति—An अव्यय meaning here उक्तप्रकारम् । Qual. गिरम् ।

2. ईरयित्वा—ईर + णिच् (चुरादि) + क्त्वा = ईरयित्वा having uttered. [ईरयति, ईरयामास, ऐरिरत्] ।

3 आत्त etc.—आङ् + दा + क्त कर्मणि स्त्रियाम् = आत्ता taken. सत् + कृ + श भावे = सत्क्रिया honour, गतितत् । By transference of epithets 'honour' here means 'the fee offered as a mark of honour.' आत्ता सत्क्रिया येन सः he who has received his fee, बहु । तस्मिन् । Qual. पत्यौ । For सत्क्रिया See sl. 12. आ + दा + क्त becomes आत्त by the rule "अच उपसर्गात्तः"—The root दा coming after an उपसर्ग ending in vowel takes त् in place of its vowel when a प्रत्यय beginning with त follows.

4. गते—गम + क्त कर्तरि = गतः gone, तस्मिन् । qual. पत्यौ ।

5. पत्यौ—पा+डति कर्त्तरि=पतिः lord. तस्मिन्। भावे ७मी। See sl. 17.

6. वन etc—वने सम्निवसन्तीति वन+सम्+नि+वस+णिनि कर्त्तरि=वनसन्निवासिनः forest-dwellers, उपपद तत्। तेषाम्। शेषे ६ष्ठी।

7. अथ—An अव्यय meaning अनन्तरम्। "मंगलानन्तरारम्भप्रश्नकार्त्स्न्येष्वथो अथ"। In Malli's construction अथ implies मंगल। आनन्तर्य does not well suit गते सति। The मंगल is विजयमंगल of युधिष्ठिर।

8. प्रविश्य—प्र+विश+ल्यप्, having entered. [विशति, विवेश, अविशत्, वेक्ष्यति]।

9 कृष्णासदनं—सीदन्त्यस्मिन् इति सद+ल्युट् अधिकरणे सदनम् room. कृष्णा is the name of द्रौपदी। कृष्णायाः सदनम् room of Krishna, ६तत्। कर्म of प्रविश्य। If कृष्णा is separated, it is the उक्त कर्म of आचचक्षे। The root चक्ष having the meaning of ब्रू, is द्विकर्मक, and is of the दुहादि class. Its प्रधानकर्म is वचः and अप्रधान कर्म is कृष्णा which has become उक्त here by the dictum "दुहादेरप्रधाने"। This explanation is to be preferred, because it is कृष्णा who replies (See sl. 27-28 etc.)

10. महीभुजा—भनक्ति कर्त्तरि ३या। For deriv, etc. see sl. 2.

11. आचचक्षे—आ+चक्ष लिट् ए कर्मणि। [चष्टे, चख्यौ-चख्ये चक्शौ-चक्शे-चचक्षे, ख्यास्यति ते, क्शास्यति ते, लृङ् अख्यत्-त अक्शासीत्-अक्शास्त]। In the first construction there is अविवक्षा of the अप्रधानकर्म and only one कर्म appears, viz. the प्रधानकर्म, i. e. वचः (see note 13), The second construction exhibits, both the accusatives the अप्रधान, i, e, कृष्णा as उक्त and the प्रधान, i. e, वचः as अनुक्त (See note 13).

12. अनुज &c—अनु पश्चात् जाता इति अनु+जन+ड कर्त्तरि=अनुजाः

Younger brothers. सम् + नि + धा + कि भावे = सन्निधिः neighbourhood, presence. अनुजानां सन्निधिः, इतत् । तस्मिन् । अधि ७मी ।

13. वचः—See वचांसि, sl. 25, उक्तं कर्मणि १मा, when कृष्णावदनम् is taken as one word. Or अनुक्ते प्रधानकर्मणि २या, when कृष्णा is taken separately, See Notes 9 and 11 above.

14. *Voice.*—...महीभुक् आचचक्षे । Or—महीभुक्...कृष्णां...आचचक्षे ।

27. Shocked at the news Draupadi spoke.

निशम्य सिद्धिं द्विषतामपाकृती-
स्ततस्ततस्त्या विनियन्तुमक्षमा ।
नृपस्य मन्युव्यवसायदीपिनी-
रुदाजहार द्रुपदात्मजा गिरः ॥ २७ ॥

Prak.—ततो द्रुपदात्मजा गिर उदाजहार [Then Krishna, Drupada's daughter, spoke]. What did she say ?—नृपस्य मन्युव्यवसायदीपिनीः गिरः [She spoke words to excite the king's ire and urge him to action]. Why did she speak thus ?—अपाकृतीः विनियन्तुम् अक्षमा (सती) उदाजहार [she was unable to bear the mortification she felt, hence she spoke out]. Whence the mortification ?—द्विषतां सिद्धिं निशम्य ततस्त्याः अपाकृतीः विनियन्तुमक्षमा [She felt mortified on hearing of the success of her enemies].

Prose and Syn.—द्रुपदात्मजा (द्रुपदस्य आत्मजा कन्या द्रौपदी) द्विषताम् (शत्रूणाम्) सिद्धिम् (इष्टलाभम्) निशम्य (श्रुत्वा) ततः (तदनन्तरम्) ततस्त्याः (तज्जनिताः) अपाकृतीः (मनोविकारान्) विनियन्तुमक्षमा (निरोद्धुमसमर्था सती) नृपस्य (राज्ञो युधिष्ठिरस्य) मन्युव्यवसायदीपिनीः (मन्योः क्रोधस्य व्यवसायस्य उद्योगस्य

च दीपिनी:) गिर: (वाच:) उदाजहार (जगाद)। Or better place तत: at the beginning.

Beng.—শত্রুদিগের কার্য্যসিদ্ধি শুনিয়া, এবং সেই হেতু হৃদয়ের বিকার রোধ করিতে না পারিয়া, দ্রুপদকন্যা দ্রৌপদী রাজার ক্রোধ এবং উত্তম জন্মাইবার জন্য এই বাক্য বলিলেন।

Eng.—Now Drupada's daughter, having heard of her enemies' success, unable to check her perturbations consequent on it, spoke words to rouse the king's ire and enterprise.

Expl.—Easy. See Prak.

Malli.—निशम्येति—'अथ द्रुपदात्मजा' द्रौपदी 'द्विषतां सिद्धिं' वृद्धिरूपां 'निशम्य तत:' तदनन्तरं ततो द्विष आगता 'ततस्त्या:' ["अव्ययात् त्यप्" इति त्यप्] 'अपाकृती:' विकारान् 'विनियन्तुमक्षमा' सती 'नृपस्य' युधिष्ठिरस्य 'मन्युव्यवसाययो:' क्रोधोद्योगयो: 'दीपिनी:' संवर्द्धिनी: 'गिर:' वाक्यानि 'उदाजहार' जगाद इत्यर्थ: ॥२७॥

Charcha

1. निशम्य—नि + शम दिवादि + ल्यप् = निशम्य Having heard. Cf. "निशम्य देवानुचरस्य वाचम्"—Raghu. नि + शम when meaning 'to hear' is conjugated as निशमयति etc. in णिच्। But when it means 'to see' it is conjugated as निशामयति etc. Cf "अनुत्तममिदं तीर्थं भरद्वाज निशामय"—Ramayana. "शाम्यतिर्दर्शने मित् नस्यात्। निशामयति रूपम्"—Bhattoji under the Ganasutra 'शमो दर्शने'। नि + शम् of the चुरादि class (as diff. from "शम लक्ष आलोचने" which is चुरादि—अमित) gives निशमय्य when meaning to hear. Cp. 'निशम्यनिशमय्यशब्दौप्रकृतिभेदात्'—Vamana. This is the accepted view.

2. सिद्धिम्—सिध + क्तिन् भावे = सिद्धि: success ताम्। कर्म of निशम्य।

3 द्विषताम्—द्विषन्तीति द्विष + शतृ कर्त्तरि = द्विषन्त: enemies. तेषाम्। शेषे षष्ठी। By the rule "द्विषोऽमित्रे"—The root द्विष takes शतृ when meaning an enemy. This is an independent प्रत्यय and not a substitute of लट्।

4. अपाकृतौः—अपकरणम् इति अप+आ+कृ+क्तिन् :भावे=अपाकृतिः mental perturbation (due to anger here), विकारः। ताः। Obj. of विनियन्तुम्। The reference is not to the long past केशाकर्षण etc. which are अपकार injury. अपकरण here is different. It means अन्यथाकरण, change from प्रकृति। Hence Malli. renders it as विकार।

5. ततः—This word should lead in the prose order. It has got misplaced in Malli. perhaps through carelessness of scribes.

6. ततस्त्याः—तद्+अम् (५मी)+तस् स्वार्थे=ततः from the enemies. ततः आगता इति ततः+त्यप्=ततस्त्याः proceeding from the enemies. This is after Malli. The reference direct is to the report; the enemies, being the subject-matter of the report, are also concerned no doubt, but only indirectly. The report causes the मनोविकार। So better explain thus—तद् ङसि (५मी) तस स्वार्थे ततः from it, i. e. from the report. This is an अव्यय। ततः आगता इति ततस्+त्यप्=ततस्त्याः proceeding from it. Here त्यप् after ततः comes in by the rule "अव्ययात्त्यप्—त्यप् comes after indeclinables in the sense of "arising out of it." Qual. अपाकृतीः।

7. विनियन्तुम्—वि+नि+यम+तुमुन् विनियन्तुम् to check.

8. अक्षमा—क्षमते इति क्षम+अच् स्त्रियाम् क्षमा। न क्षमा, not able नञ्तत्। Qual. द्रुपदात्मजा।

9. नृपस्य—See sl, 4.शेषे ६ष्ठी। See next.

10, मन्यु etc.—मन्यु is anger; "मन्युर्दैन्ये क्रतौ क्रुधि" इत्यमरः। वि+अव+सो+भावे घञ=व्यवसायः effort उद्योगः। मन्युश्च व्यवसायश्च मन्युव्यवसायौ द्वन्द्व। दीपयिष्यन्ति इति दीप+णिच् णिनि कर्त्तरि स्त्रियाम् दीपिन्यः exciters. Here ङीप् comes in by the rule "ऋन्नेभ्यो ङीप्" ऋकारान्त and नान्त words take ङीप् in the feminine. मन्यु व्यवसाययोः दीपिन्यः, शेषषष्ठ्या

समास: । मन्युव्यवसायदीपिन्य: exciters or promoters of anger and effort ता: । Adj. to गिर: । Here the णिनि in दीपिनी has a future sense because the speech has to be made first and then the ire etc. will be roused. But in connection with णिनि in the future the कर्म will not take षष्ठी, owing to the prohibition "अकेनोर्भविष्यदाधमर्ण्ययो:" । Hence Malli's. मन्युव्यवसाययो: दीपिनी: instead of मन्युव्यवसायौ दीपिनी: has to be defended saying that मन्युव्यवसाय is not treated as कर्म but as शेष with अविवक्षा of कर्मत्व ।

11. उदाजहार—उद्+आ+हृ लिट् अ उदाजहार uttered [हरति-हरते जहार-जह्रे, अहार्षीत्-अहृत] । Nom, द्रुपदात्मजा । The root हृ means 'to steal,' but preceded by different उपसर्ग its meaning changes, Cf. "उपसर्गेण धात्वर्थो बलादन्यत्र नीयते । प्रहाराहारसंहारविहारपरिहारवत् ।"

12. द्रुपदा etc.—आत्मनो जाता इति आत्मन्+जन ड कर्त्तरि स्त्रियाम् आत्मजा daughter, द्रुपदस्य (तदाख्यस्य राज्ञ:) आत्मजा, daughter of king Drupada, द्रौपदी । Nom. to उदाजहार । Drupada was king of Panchala.

13. गिरः—कर्म of उदाजहार ।

14. Voice.—अक्षमया (सत्या) दीपिन्यः उदाजह्रिरे आत्मजया ।

28. *The shock prompts to a breach of etiquette.*

भवादृशेषु प्रमदाजनोदितं
भवत्यधिक्षेप इवानुशासनम् ।
तथापि वक्तुं व्यवसाययन्ति मां
निरस्तनारीसमया दुराधयः ॥२८॥

Prak.—दुराधयः मां वक्तुं व्यवसाययन्ति [The anguish I feel at heart urges me on to speak on your duty].. This is impertience—भवादृशेषु अनुशासनम् अधिक्षेप इव भवति तथापि व्यवसाययन्ति [Instruction offered to people of your stamp indeed looks like insult. Yet I am about to speak out]. You know I always welcome words of instruction—प्रमदाजनोदितम् अनुशासनम् अधिक्षेप इव [Welcome if uttered by one like Vyasa or Narada, but insult when coming from a mere woman.]. If such be your idea of a woman, you need not speak—निरस्तनारीसमयाः दुराधयः [The distemper of any heart is so violent that it ·has set aside all etiquette which a woman should respect] 28.

Prose and Syn.—भवादृशेषु (त्वत्तुल्येषु जनेषु) प्रमदाजनोदितम् (प्रमदारूपः स्त्रीरूपो यो जनः तेन उदितं भाषितं स्त्रीलोककथितम्) अनुशासनम् (कर्त्तव्यनिर्देशः) अधिक्षेप इव (तिरस्कार इव) भवति। तथापि निरस्तनारीसमयाः (निरस्तः निष्काशितः नारीणां समय आचार यैः ताः त्याजितस्त्रीस्वभावाः) दुराधयः (दुष्टा आधयः मनोरुजः) मां वक्तुं व्यवसाययन्ति (प्रेरयन्ति)।

Bengali—স্ত্রীলোকের কথিত উপদেশ আপনার ন্যায় লোকের পক্ষে নিন্দার মত হয়। তথাপি আমার মনোব্যথা আমার স্ত্রীলোকোচিত আচার দূর করিয়া দিয়াছে বলিয়া আমি বলিতে প্রবৃত্ত হইয়াছি।

English—To those of your stamp advice uttered by the female folk becomes like censure ; yet those wretched pains at heart, that have chased off all female etiquette prompt me to speak.

Expl.—Who am I, an uncultured woman, to advise one of your wisdom ? Yet the unwelcome news has so upset me that casting aside all womanly decorum, I am about to utter words of instruction unto you. It is my anguish that offends not my manners.

Malli.—भवादृशेषु इति—'भवादृशाः भवद्विधाः पण्डिता इत्यर्थः। तेषु विषये ["त्यदादिषु—" इत्यादिना कञ्। "आ सर्वनाम्नः" इत्याकारादेशः1] 'प्रमदाजनोदितं' स्त्रीजनोक्तम् [वदेः क्तः। "वचिस्वपि—" इत्यादिना सम्प्रसारणम्2] 'अनुशासनं नियोगवचनम् 'अधिक्षेपः' तिरस्कार 'इव भवति'। अतो न युक्तं वक्तुमित्यर्थः' 'तथापि' वक्तुमनुचितत्वेऽपि 'निरस्तनारीसमयाः' त्याजितशालीनताकुपस्त्रीसमाचाराः ["समयाः शपथाचारकालसिद्धान्तसंविदः" इत्यमरः4] 'दुराधयः समयोल्लङ्घनहेतुत्वात् दुष्टा मनोव्यथाः4 ["पुंस्याधिर्मानसीव्यथा" इत्यमरः5] 'मां वक्तुं व्यवसाययन्ति'। न किञ्चिदयुक्तं दुःखितानामिति भावः6 ॥

Notes on Malli.

1. त्यदा—etc.—कञ् comes in by the rule "त्यदादिषु—" (See sl. 25 under मादृशाम्)। Next आ is substituted by the rule "आ—" (See sl. 25). 2. वदेः etc.—Here we have क्त after वद। सम्प्रसारण of 'व' is by the rule 'वचिस्वपि—" (See sl. 21 under उक्तं). 3. समयाः etc.—Amara says, समय means शपथ (oath) आचार (custom) काल (time) सिद्धान्त (conclusion), संवित् (appointment). 4. पुंसि etc.—Amara says, आधि means mental agony and the word is masculine. 5. समय etc.—समय etc.—समयस्य उल्लङ्घनम्, तस्य हेतुः, तत्वात्। The anguish is wretched because it is the हेतु of this breach of etiquette on my part. 6. न किञ्चित् etc.—Nothing is improper with the aggrieved.

Charcha

1. भवादृशेषु—भवन्तमिव पश्यन्ति जना एतान् ते एते भवानिव दृश्यमाना भवन्तमिव पश्यन्ति आत्मानमिति भवत्+दृश+कञ् कर्मकर्तरि=भवादृशाः men like you. तेषु। अधि७मी। For grammar see Malli and sl. 25

under माहशाम्। Attributive used substantively, Or say qualifies जनेषु understood.

2. प्रमदा etc.—प्र+मद्+अप् भावे=प्रमदः joy. The rule is "प्रमदसम्मदौ हर्षे"—these two words in the sense of 'joy' (हर्ष) have अप। प्रमदः अस्ति अस्या इति प्रमद+मत्वर्थीय (अर्श आदि) अच स्त्रियाम=प्रमदा a woman. Or प्रमदं करोति इति प्रमद+णिच्+अच् पचादि स्त्रियाम्=प्रमदा। णिच् here comes in by the Varttika "तत् करोति" —See Sl 14. वद्+क्तकर्मणि=उदितम spoken. Here सम्प्रसारण comes by the rule "वचिस्वपि—" See Malli. Sl. 21. प्रमदा चासौ जनश्चेति, कर्मधा।—प्रमदाजनेन उदितम् spoken by a woman इयातत्—।

3. अधिक्षेप:—अधि+क्षिप+घञ् भावे=अधिक्षेप: censure. उपमान of अनुशासनम्।

4. अनुशासनम्—अनुशिष्यते इति अनु+शास+ल्युट् भावे=अनुशासनम् advice, Nom. to भवति।

5. वक्तुम्—वच+तुमुन=to speak.

6. व्यवसाययन्ति—वि+अव +सो+णिच्+लट् अन्ति=व्यवसाययन्ति set to attempt, i. e. urges. Nom. दुराधय:। By the rule "आदेच उपदेशेऽशिति—roots ending in ए, ऐ, ओ, औ change their final into आ when some प्रत्यय that does not drop श follows ; thus सो here becomes सा when णिच् follows. Next by the rule "शाच्छा साह्वा-व्यावेपां युक्"—युक् is added when णिच् follows. Hence वि+अव+साय्+णिच्+शप्+अन्ति=वि+अव+सायि+शप्+अन्ति=व्यवसाययन्ति।

7, माम्—The अणिकर्त्ता of व्यव+सो। Here it becomes कर्म in णिच् for the root सो is अकर्मक। The rule is "गतिबुद्धि—" (See sl. 15). Thus अहम् व्यवस्यामि (अणिजन्त) r दुराधय: मां व्यवसाययन्ति (causal).

8. निरस्त etc.—निर्+अस+क्त कर्मणि=निरस्ता: set aside, dis-

carded. नारीणां समयाः feminine manners, षष्ठीतत्— । निरस्ताः नारीसमयाः यैः which have set aside female etiquette, बहु— । Qual. दुराधयः । समय here means आचार ; for different meanings see Malli.

9. दुराधयः—आ + धा + कि = आधि anguish. दुः दुष्टः आधिः दुराधिः, प्रादितत्— । ते । Nom. to व्यवसाययन्ति ।

10 *Voice.*—उदितेन अनुशासनेन...अभिचर्चेपेण भूयते । समयैः दुराधिभिः अहं व्यवसाय्ये ।

29. You have wilfully renounced your ancestral property,

अखण्डमाखण्डलतुल्यधामभि-
श्चिरं धृता भूपतिभिःस्ववंशजैः ।
त्वयात्महस्तेन मही मदच्युता
मतङ्गजेन स्रगिवापवर्जिता ॥ २९ ॥

Prak.—त्वया आत्महस्तेन मही अपवर्जिता [You have flung off the Earth with your own hand. How foolish it is ! What do you mean ?—स्ववंशजैः भूपतिभिः चिरम् अखण्डं धृता मही [Your ancestors had held the earth entire for a long period and you cast her off]. How could they have held the whole world ?—आखण्डलतुल्यधामभिः स्ववंशजैः [They were as mighty as Indra himself]. The earth was too heavy for me—मदच्युता मतङ्गजेन स्रगिव अपवर्जिता [Not at all. You were blind at the time. Just as a tusker in rut senselessly throws down the garland from his head not because it is too heavy, so you too threw down the earth from your own hand]. 29.

Prose and Syn.—आखण्डलतुल्यधामभिः (आखण्डलेन इन्द्रेण तुल्यधामभिः समानविक्रमैः महेन्द्रप्रतापैः) स्ववंशजैः (स्वस्य वंशे जातैः स्वगोत्रैः) भूपतिभिः (महीपालैः) चिरम (दीर्घकालम) अखण्डम् (अविच्छेदेन, यद्वा अविभक्तं यथा तथा) धृता (अवलम्बिता) मही (पृथिवी) त्वया मदच्युता (मदस्राविणा मदान्धेन इति श्लेषः) मतङ्गजेन (करिणा) स्रगिव (माल्यमिव) आत्महस्तेन (आत्मनो हस्तेन स्वेच्छया इत्यर्थः) अपवर्जिता (परित्यक्ता)।

Beug.—এই পৃথিবী আপনার নিজেরই বংশের ইন্দ্রতুল্য পরাক্রান্ত রাজারা চিরকাল অখণ্ডভাবে পালন করিয়া আসিয়াছেন। মদমত্ত হস্তী যেমন শুঁড়ে টানিয়া মাথা হইতে পুষ্পমালা ফেলিয়া দেয় আপনিও এখন সেইরূপ নিজের হাতে সেই পৃথিবী দূরে ফেলিয়া দিয়াছেন।

Eng —As a wreath is by an elephant dripping rut, so with your own hand has been cast off by you the world held long and without break by (Or—undivided by) kings of your own race the peers of Indra in might.

Expl. The earth is your ancestral property. The whole of it is yours without a rival. Yet you have discarded it ! Can foolishness go further ! Also see Prak.

Malli—अखण्डमिति—'आखण्डलतुल्यधामभिः' इन्द्रतुल्यप्रभावैः ["धामरश्मौ गृहे देहे स्थाने जन्मप्रभावयोः" इति हैमः] 'स्ववंशजैः भूपतिभिः' भरतादिभिः 'चिरम् अखण्डम् अविच्छिन्नम्[1] धृता मही त्वया मदं च्योततीति 'मदच्युत्' [क्विप्] तेन मदस्राविणा मतङ्गजेन 'स्रगिव आत्महस्तेन' स्वकरेण स्वचापलेन इत्यर्थः। 'अपवर्जिता' परिहृता त्यक्ता। स्वदोषादेव अयमनर्थागमः इत्यर्थः[2] ॥ २९ ॥

Notes on Malli

1. अविच्छिन्नम्—Undivided or without break. 2. स्वदोष etc.—The sense is, this mishap is due to your own fault.

Charcha

1. अखण्डम्—खण्ड is piece, न खण्डः अखण्डः अव्ययीभाव—। तत् यथा स्यात् तथा। Qual. धृता। It means 'without break' i, e, his ancestors all along held it, none else enjoyed it during their reign (अविच्छिन्नम्)। Or it may mean in entirety, i. e. undivided, they were the sole sovereign (एकच्छत्राधिपति) of the Earth. It seems of these two meanings 'undivided' has to be preferred ; because 'without break' implies long possession and separate mention of चिरम् is almost unnecessary. Also note that undivided sway makes the property a valuable one and therefore its renunciation is foolish.

2. आखण्डल etc'—आखण्डल is इन्द्र। तुल्यं धाम येषां ते तुल्यधामानः, of equal power, बहु—। आखण्डलेन तुल्यधामानः rivalling Indra in power, सुप्सुपा। तैः। Qual' भूपतिभिः।

3. चिरम्—An अव्यय 'meaning for a long time', Qual. धृता। See चिराय sl. 17. "चिराय चिररात्राय चिरस्याद्याश्चिरार्थकाः" इत्यमरः। Note that long possession creates inalienable association ; hence again the renunciation is foolish,

4. धृता—धृ+क्त कर्मणि स्त्रियाम्=धृता held, support. Qual. मही।

5. भूपतिभिः—भुवः पतिः भूपतिः king, ६तत्—। It is declined like मुनि by "पतिः समास एव" sl. 6. तैः। अनुक्ते कर्तरि ३या।

6. स्व etc.—स्व here is own आत्मीय। स्वस्य वंशः own race, ६तत्। स्ववंशे जाताः इति स्ववंश+जन ड कर्तरि=स्ववंशजाः born in his own race उपपदतत्—। तैः। Qual. भूपतिभिः। For स्व, see sl. 13 under स्वधर्मः।

7. त्वया—अनुक्ते कर्त्तरि ३या ।

8. आत्म—etc—आत्मनः हस्तः, तत्— । तेन । करणे ३या । With your own hand. The epithet implies foolishness and fickleness. "स्वकरेण स्वचापलेन"—Malli,

9. मही=उक्ते कर्मणि १मा ।

10. मदच्युता—मद is here elephant's rut. मदं च्योततीति मद+च्युत क्विप् कर्त्तरि=मदच्युत् emitting rut. उपपद :तत् । तेन । Qual. मतंगजेन । च्युत=च्युतिर्क्षरणे is both अकर्मक and सकर्मक ।

11. मतङ्गजेन—मतङ्गात् जातः इति मतङ्ग+जन ड कर्त्तरि=मतङ्गज an elephant, तेन । अनुक्ते कर्त्तरि ३या ।

12. स्रक्—सृज्यते इयम् इति सृज+क्विन् कर्मणि निपातनात्=स्रक् a garland- Same case with मही ।

13. अपवर्जिता—अप+वृज णिच् क्त कर्मणि स्त्रियाम्=अपवर्जिता thrown off, given up. Qual, the उक्त कर्म, i. e. मही here. In the active voice the sentence was—त्वम् महीम् अपवर्जितवान् ; त्वया मही अपवर्जिता (कर्मवाच्ये) ।

14. Voice.···धृतां महीं त्वं···मदच्युत् मतंगजः स्रजमिव अपवर्जितवान् ।

30. *Meet the wily with wiles or you suffer.*

व्रजन्ति ते मूढधियः पराभवं
भवन्ति मायाविषु ये न मायिनः ।
प्रविश्य हि घ्नन्ति शठास्तथाविधान्
असंवृताङ्गान्निशिता इवेषवः ॥ ३० ॥

Prak.—मूढधियस्ते पराभवं व्रजन्ति [Thus deluded souls suffer humiliation], Who ?—ये मायाविषु मायिनो न भवन्ति ते [I mean those who do not meet the wily with wiles]. That is mean policy—

शठा हि प्रविश्यतथाविधान् घ्नन्ति [The wily soon gain their confidence and deliver a treacherous blow]. How is that ?—निशिता इषवः असंवृताङ्गान् इव [Just as sharp arrows kill people without armour so do the wily kill the confiding].

Prose and Syn—मूढधियः (मूढा मन्दा धीः येषां ते हीनमतयः) ते पराभवम् (अकृतकार्य्यताम्) व्रजन्ति (लभन्ते) ये मायाविषु (वञ्चकेषु) मायिनः (कुटिलाः) न भवन्ति । शठाः (वञ्चकाः) तथाविधान् (तादृशान्) असंवृताङ्गान् (असंवृतम् अवर्मितम् अंगं शरीरं येषां तान्) निशिताः (तीक्ष्णाः) इषवः इव (शरा इव) प्रविश्य (अन्तर्गत्वा) घ्नन्ति हि (मारयन्त्येव) ।

Beng.—যাঁহারা শঠের প্রতি শঠাচরণ না করেন তাঁহারা পরাজয় প্রাপ্ত হন। শঠগণ তাদৃশ লোকের অন্তরে প্রবেশ করিয়া তীক্ষ্ণ তীর যেমন বর্ম্মশূন্য লোককে বধ করে সেইরূপ তাহাদিগের বধ করিয়া থাকে।

Eng.—Those dull-witted people that do not become crafty with the wily suffer rebuff. Sharpers, having worked their way in, kill such people as sharp arrows do those who stand with their persons un-guarded.

Expl.—Easy. See Prak.

Malli—स्वदोषात् एवायम् अनर्थागमः इत्युक्तम् । स च दोषः कुटिलेषु अकौटिल्यमेव इत्याह1 व्रजन्तीति 'मूढधियः' निर्विवेकबुद्धयः 'ते पराभवं' व्रजन्ति ये 'मायाविषु' मायावत्सु विषये ["अस्मायामेधा" इत्यादिना विनिप्रत्ययः2] 'मायिनो मायावन्तः [व्रीह्यादित्वात् इनिप्रत्ययः] न भवन्ति । अर्थं च अर्थान्तर न्यस्यति, प्रविश्येति—'शठाः' अपकारिणो धूर्ताः 'तथाविधान् अकुटिलान् 'असंवृताङ्गान्' अवर्मितशरीरान् 'निशिता इषव इव प्रविश्य' प्रवेशं कृत्वा आत्मीया भूत्वा 'घ्नन्ति हि' । ["आर्जवं हि कुटिलेषु न नीतिः" इति भावः3) ॥ ३० ॥

Notes on Malli.

1. स्वदोषात् etc.—She has said that this calamity befell through his own fault. By व्रजन्ति etc., she shows that the fault

is nothing but absence of wile in the matter of the wily. 2. अस् etc.—The विनि in मयाविन् is by the rule "अस् माया मेधा" See Charcha. 3. आर्जवम् etc —The sense is "Straightforwardness is no guide i.e, policy in the matter of the crooked." **N. B. An** exception to the general principle—"Honesty is the best policy.' Cf "शठे शाठ्यं समाचरेत्"।

Charcha

1. व्रजन्ति—व्रज+लट् अन्ति attain प्राप्नुवन्ति। Nom. मूढधियः। [वव्राज, व्रजिष्यति, अव्राजीत्].

2. ते—The correlative ये follows in the next line. The Prose Order is better given as ये मायाविषु.. मूढधियस्ते etc. Malli's order would be the right one if ते in the first line were omitted , thus ;—मूढधियः पराभवं व्रजन्ति ये मायाविषु etc. In such cases the correlative तच्छब्द can be gathered from the context "यच्छब्दस्य उत्तरवाक्यगतत्वेन उपादानात् तच्छब्दस्य आर्थत्वम्'। Similarly यच्छब्द can be gathered when तच्छब्द refers to something already introduced or well-known, or experienced. "तच्छब्दस्य प्रक्रान्त प्रसिद्ध-अनुभूतार्थत्वे यच्छब्दस्य आर्थत्वम्"।

3. मूढधियः—ध्यायति अनया इति ध्यै क्विप् करणे=धीः intelligence बुद्धिः। The base धी is declined like श्री , मुह क्त कर्त्तरि स्त्रियाम्=मूढा or मुग्धा foolish. मूढा धीः येषां, बहु—। ते।

4. पराभवम्—पर+भू अप भावे पराभव, retreat, अपमान ; hence defeat, rebuff. तम्। कर्म of व्रजन्ति।

5. मायाविषु—माया is 'wile.' सा अस्ति एषाम् इति माया+विनि मत्वर्थे= मायाविनः the wily, hypocrites. तेषु। विषयाधिकरणे ७मी।

Here विनि comes in by the rule "अस् मायामेधास्रजो विनिः'—विनि in the sense of मतुप् comes after words ending in अस् and after माया मेधा and स्रज्।

6. मायिनः—माया is 'wile'. सा अस्ति एषामिति माया+इनि मत्वर्थे = मायिनः wily. Here इनि after the word माया comes in by the rule "व्रीह्यादिभ्यश्च'—words of the व्रीह्यादि class take इनि in the sense of मतुप्। Pred. Adj. to ये।

7. प्रविश्य—प्र+विश+ल्यप् having entered i. e. having won confidence.

8. घ्नन्ति—हन+लट् अन्ति kill. Nom. शठाः। [हन्ति, जघान, लोट् हि जहि, अहन्, अवधीत्]।

9. तथाविधान्—तद्+थाल् प्रकारवचने=तथा like that, तथा विधा येषां ते, of that type, बहु। तान्। कर्म of घ्नन्ति। तथाविधान् means the simpletons who do not meet the wily with wiles.

10. असंवृत etc.—सम्+वृ (क्र्यादि)+क्त कर्मणि=संवृतम् protected. न संवृतम् असंवृतम् (unprotected) नञ्तत्। तादृशम् अंगम् येषाम्, whose person is unprotected बहु। तान्। कर्म of घ्नन्ति।

11. निशिताः—नि+शो+क्त कर्मणि=निशिताः whetted, Qual. इषवः। By the rule "शाच्छोरन्यतरस्याम्" The roots शो and छो optionally become शि and छि when निष्ठा follows; we get the alternative form निशाताः। But in the sense of व्रत vow the root शो always takes इ, i. e. becomes शि when निष्ठा follows "श्यतेरित्वं व्रते नित्यम्।" Also cf. "व्यवस्थितविभाषया व्रतविषयेश्यतेर्नित्यम्। संशितम् व्रतम्।" Bhattoji.

12. इषवः—इषु is an arrow. ते। Nom. of घ्नन्ति।

13. *Voice*...इः मायिभिः...भूयते तैः...धीभिः पराभवः व्रज्यते। शठैः तथाविधाः निशितैः इषुभिः असंवृताङ्गाः...हन्यन्ते।

31. *None but yourself would let the kingdom be wrested by others.*

गुणानुरक्तामनुरक्तसाधनः
कुलाभिमानी कुलजां नराधिपः।
परैस्त्वदन्यः क इवापहारये-
न्मनोरमामात्मवधूमिव श्रियम् ॥ ३१ ॥

Prak.—क इव नराधिपः आत्मवधूमिव श्रियं परैः अपहारयेत् [No king would let another to win from him his queen and fortune]. I did it—त्वदन्यः कः [Yes, you are the only exception]. Very good, what is the harm ?—आत्मवधूमिव मनोरमां श्रियम् [The wife and the kingdom both give you joy : their loss is a blow to you]. My joy is not the only consideration ; did they—the wife and the kingdom, want me ? अनुरक्तसाधनः कः आत्मवधूमिव गुणानुरक्तां श्रियम् अपहारयेत् [A king like yourself with all officers, civil and military attached to him is bound to win the devotion of both wife and kingdom by his virtues. To such a one their loss is a blow]. What if the wife is of low birth and the kingdom unfairly acquired—कुलाभिमानी कः आत्मवधूमिव कुलजां श्रियम् अपहारयेत् [The pride of race is in you ; the wife was high-born and the kingdom ancestral. Does not their loss grieve you and move you to action ?]

Prose and Syn.—अनुरक्तसाधनः (अनुरक्तानि भक्तानि साधनानि सहाया यस्य सः) कुलाभिमानी (कुलस्य अभिमानः अस्ति यस्य सः) त्वदन्यः (त्वत्तः अन्यः

अवद्यातिरिक्तः) क इव (को वा) नराधिपः (राजा) गुणानुरक्ताम् (गुणैः हेतुभिः अनुरक्ताम् अनुरागवतीम्) कुलजाम् (पैतृकीं कुलीनाञ्च) मनोरमाम् (हृद्याम्) श्रियम् (राजलक्ष्मीम्) आत्मवधूमिव (स्वभार्य्यामिव) परैः (शत्रुभिः अन्यैश्च) अपहारयेत् (अपवाहयेत्)।

Eng.—Which king, pray, but yourself (lit. other than your self) priding on his lineage and having devoted agents, would suffer to be abducted by his enemies his lineal Sri, as well as (lit. like) his high-born wife, his heart's delight, the one attached through state-craft and the other attached through personal endowments ?

Beng.—আপনি কুলের অভিমানী, সহায়বর্গ আপনার অনুরক্ত। এ অবস্থায় আপনি ভিন্ন কোন্ রাজা নিজ স্ত্রীর ন্যায় (কুলজা, অনুরাগিণী ও মনোরমা শ্রীকে পরের দ্বারা হরণ করাইতে পারেন ?

Expl.—Here the allusion is to the game at dice that had sent them wandering in the wilderness. At it Yuhisthira had staked his kingdom and his wife too and lost. The श्री of the verse is of course the kingdom and the आत्मवधू is the speaker herself. The phrase आत्मवधूमिव श्रियम् is intended to mean आत्मवधूं श्रियञ्च। The श्री was ancestral and the स्त्री was high-born—कुलजा ; the श्री was attached to you because of your clever application of the expedients, and the स्त्री was attached through your personal accomplishments—गुणानुरक्ता। Hence both the स्त्री and the श्री were a source of delight to you—मनोरमा। Yet you suffered both to be appropriated by your enemies. True you could not protect because you had lost them at game. But as a Kshattriya, and with pride of race so keen in you—कुलाभिमानी, you could have warred upon your enemies

after the game, backed as you were by the devotion of all your officers civil and military—अनुरक्तसाधन। Besides, is not loss of wife in such an ignominious fashion a blur on Bharata's pure race to be wiped off at all costs (कुलाभिमानी) ?

Malli—न च लक्ष्मीचापल्यात् अयमनर्थागमः किन्तु स्वोपेक्षादोषमूलत्वात् (? दोषात्) इत्याशयेनाह गुणैरिति1—'अनुरक्तसाधनः' अनुकूलसहायवान्। [उक्तञ्च कामन्दकीये "उद्योगादनिवृत्तस्य सुसहायस्य धीमतः। छायेवानुगता तस्य नित्यं श्रीः सहचारिणी॥" इति2] 'कुलाभिमानी' क्षत्रियत्वाभिमानी कुलीनत्वाभिमानी च 'त्वदन्यः' त्वत्तोऽन्यः ["अन्यारात्—" इत्यादिना पञ्चमी3] 'क इव नराधिपः' 'गुणैः' सन्ध्यादिभिः, सौन्दर्यादिभिश्च 'अनुरक्ताम्' 'अनुरागिणीं' कुलजां कुलक्रमात् आगतां कुलीनाञ्च 'मनोरमां श्रियम् आत्मवधूमिव' स्वभार्यामिव। ["वधूर्जाया स्नुषा स्त्री च" इत्यमरः4] 'परैः' शत्रुभिः अन्यैश्च 'अपहारयेत्' स्वयमेव अपहारं कारयेत् इत्यर्थः। कलत्रापहारवत् लक्ष्म्यापहारोऽपि राज्ञो मानहानिकरत्वात् अनुपेक्षणीय इति भावः5 ॥ ३१ ॥

Notes on Malli.

1. न च etc.—"This adversity is not owing to fickleness of fortune, but due to your own fault of indifference"—with this in view she says गुण etc.—N. B. Here स्वोपेक्षादोषमूलत्वात् has मूलत्व added to it possibly by scribes; स्वोपेक्षादोषात् fully expresses the meaning intended. Explain उपेक्षारूपो दोषः उपेक्षादोषः। स्वस्य उपेक्षादोषः। तस्मात्। The alternatives are लक्ष्मीचापल्यदोष and स्वोपेक्षादोष। The second is the cause here. स्वोपेक्षादोषमूलत्वात् means स्वोपेक्षादोषो मूलं यस्य तस्य भावात् which does not suit our case. 2. उक्तञ्च etc.—Thus Kamandaka says "A wise king that does not give up enterprise and has good agents, always has the Royal for-

tune following him like a shadow." 3. अन्वा etc.—पद्मनी in त्वत् is by the rule "अन्वारात्—" See Charcha. 4. वधू etc.—वधू means wife, daughter-in-law and woman, so says Amara. 5. The carrying away of a kingdom, like the abduction of a wife, causes lost of prestige to a king and is not to be excused (lit. overlooked).

1. गुणानु etc.—अनु + रञ्ज + क्त कर्त्तरि स्त्रियाम् = अनुरक्ता attached. गुणैः अनुरक्ता attached through virtues, सुप्सुपा। ताम् I Qual. both श्रियम् and आत्मवधूम्। श्रीपक्षे—The epithet means 'attached to him through his well-adopted policies of peace, war etc. (See Expl.). गुण is सन्धिविग्रहादि। Cf, "गुणैः सन्ध्यादिभिः"—Malli. वधूपक्षे—It means attached to him for his endowments etc. cf. "गुणैः सौन्दर्यादिभिः"—Malli. This explains why मनोरमा (see Expl.)

2. अनुरक्त etc. – अनुरक्त is attached (See note 1). साधयत्यनेन अर्थान् इति साध+णिच् or सिध (दिवादि)+णिच्+ल्युट् करणे = साधनम् means of gaining the end. In the case of kings this includes the army, the officers (civil and military) etc. Comp. "सर्वं हि साधनमिदं कुसुमायुधस्य'—Ritusambar. For force see Expl.; the root सिध (दिवादि) takes आत्व in णिच् if पारलौकिक is not implied, by the rule "सिध्यतेरपारलौकिके"।

3. कुलाभिमानी—अभि + मन + घञ् भावे = अभिमानः self-respect; here pride. कुल is race. कुलस्य अभिमानः ६तत्—। सः अस्ति अस्य इति कुलाभिमान + इनि मत्वर्थे = कुलाभिमानी having pride of race. Qual. नराधिपः। कुल here means क्षत्रियकुल in the case of श्री, and महाकुल in the case of स्त्री। For force see Expl.

4. कुलजाम्—कुलात् कुले वा जाता इति कुल+जन+ड कर्त्तरि स्त्रियाम्= कुलजा। ताम्। Qual. श्रियम् and आत्मवधूम्। श्रीपक्षे—It means कुलक्रमागताम् ancestral वधूपक्षे—It means कुलीनाम् born of a high-family. Another reason why मनोरमा (see Expl.)

5. नराधिपः—आधिपातीति अधि+पा+क कर्त्तरि=अधिपः Protector. नराणाम् अधिपः Protector of men, i,e, king इतत्—। प्रयोज्यकर्त्ता of अपहारयेत्।

6. परैः—पर is enemy. Malli. takes it as 'enemy' in the case of श्री and 'other than self in the case of स्त्री। तैः। It is अविकर्त्ता of अप+हृ and with णिच् optionally becomes कर्म; so it takes २या also when अनुक्त। The rule is 'हृक्रोरन्यतरस्याम्'—The अविकर्त्ता of हृ and कृ optionally becomes कर्म when णिच् is added. Thus परः श्रियम् अपहरेत् (अणिजन्तावस्था); नराधिपः परैः (परान् वा) श्रियम् अपहारयेत। Thus here परान् is the optional form.

7. त्वत्—५मी in connection with the word अन्यः। The rule is 'अन्यारादितरर्त्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते—' ५मी is available in connection with अन्य, आरात्, इतर, ऋते, दिक्शब्द, words having the root अञ्च् at the end and in conuection with words ending in आच् and आहि। त्वदन्यः mav also be treated as a compound.

8. कः इव—कः qual, नराधिपः। इव added, implies impatience, contradiction etc. कः who; क इव well who, who pray i, e, no one. Comp "विना सीतादेव्याः किमिव हि न दुःखं रघुपतेः"—Bhavabhuti. Here also the speaker wants to contradict. किमिव well what, what pray, i.e, nothing.

9. अपहारयेत्—अप+हृ+णिच्+लिङ्यात्=अपहारये would cause others to steal. Nom. नराधिपः। For conj. see sl. 27.

10. मनोरमाम्—रमयतीति रम + णिच् + अच् कर्त्तरि स्त्रियाम् = रमा (पचाद्यच्) gladdener. मनसो रमा gladdener of the heart इतत्— । ताम् ।

11. आत्मवधूम्—आत्मनः वधूः wife of self, इतत्— । ताम् । Obj. of अपहारयेत् ।

12. इव—Sign of उपमा । Here made to imply समुच्चय. i, e, श्रियम् as well as वधूम् ।

13. श्रियम्—श्री is fortune, i, e, Royal fortune here. ताम् । कर्म of अपहारयेत् । For deriv. see sl. 1 under श्रियः ।

14. *Voice.*—साधनेन...कुलाभिमानिना केन नराधिपेन...अन्येन...अनुरक्ता कुलजा अपहार्य्यत श्रीः मनोरमा आत्मवधूः... ।

32. Your sad plight ought to have roused you

भवन्तमेतर्हि मनस्विगर्हिते
विवर्त्तमानं नरदेव वर्त्मनि ।
कथं न मन्युर्ज्वलयत्युदीरितः
शमीतरुं शुष्कमिवाग्निरुच्छिखः ॥ ३२ ॥

Prak.—हे नरदेव, मन्युः भवन्तं कथं न ज्वलयति [Why does not your anger burn you, O king ?] I am not angry—एतर्हि उदीरितो मन्युः [Your anger should rise now]. Where is the occasion now ? —मनस्विगर्हिते वर्त्मनि विवर्त्तमानं भवन्तम् [You are now following a course which everyone with self-respect denounces. This should urge you to change your life]. Not easy for me—उच्छिखः अग्निः शुष्कं शमीतरुमिव भवन्तम् [your person is sacred like the Sami tree. In you rests ire concealed just as fire lies in

the Sami tree. You are now lifeless and dry through enemies wiles. As the fire in the Sami tree blazes forth when the tree is dry, so your very lifelessness ought to rouse the ire in you]. 23.

Prose and Syn—हे नरदेव (देव इव नरः मानुषदेवत राजन्) एतर्हि (इदानीम्) मनस्विगर्हिते (मनस्विनां अभिमानवतां सम्बन्धे गर्हिते मनस्विभिर्वा निन्दिते) वर्त्मनि (मार्ग) विवर्त्तमानम् (विपद्यमानं दशाविपाकमनुभवन्तम्) भवन्तम् (त्वाम्) उदीरितः (उद्दीपितः) मन्युः (क्रोधः) शुष्कम् (नीरसम्) शमीतरुम् (शमीवृक्षम्) उच्छिखः (उद्गतज्वालः) अग्निरिव कथं न ज्वलयति (न प्रदीपयति) ।

Eng.—O God among men, now that you are suffering vicissitudes in a walk of life condemned by the spirited, how is it that ire roused does not inflame you as fire blazing up does the dry Sami tree.

Beng.—হে নরদেব, আপনি যে পন্থা অবলম্বন করিয়া দুর্দ্দশা ভোগ করিতেছেন, অভিমানবিশিষ্ট ব্যক্তিমাত্রেই তাহার নিন্দা করিয়া থাকেন। তবে কেন যে এখনও আপনার ক্রোধ উদ্দীপ্ত হইয়া অগ্নি যেমন শুষ্ক শমীতরুকে প্রদীপিত করে সেইরূপ আপনাকে প্রদীপিত করিতেছে না বুঝি না।

Expl.—You are now leading a life which any one with the least spark of self-respect would condemn. This is simply because your enemies have by wiles not by honest application of superior strength, forced you to it. Does not even this make an impression on you and rouse you to action ? Also See Prak.

Malli.—अथ द्वाभ्यां कोपोद्दीपनं करोति। भवन्तमिति—'हे नरदेव', नरेन्द्र 'एतर्हि' इदानीम् अभिमानपतनकालेऽपि इत्यर्थः ["एतर्हि सम्प्रतीदानीमधुना साम्प्रतं तथा" इत्यमरः । "इदमो र्हिल्" इति र्हिल् प्रत्ययः । "एतेतौरथोः" इत्येतादेशः2] । आपदमेवाह—मनस्विगर्हिते' शूरजुगुप्सिते 'वर्त्मनि' मार्गे विवर्त्तमानं अत एव

दुर्दशामनुभवन्तमित्यर्थः । भवन्तं त्वामुद्दीपितः उद्दीपितो 'मन्युः' क्रोधः 'शुष्कं' नीरसं ["शुषः कः" इति निष्ठा तकारस्य ककारः3] शमी चासौ तरुश्चेति [विशेषणसमासः], तम् । शमीग्रहणं ग्रीष्मज्वलनस्वभावात् कृतम् । 'उच्चिखः' उद्गतज्वालः ["शिखा-ज्वाले अपि शिखे" इत्यमरः] । 'वह्निरिव कथं न ज्वलयति,' ज्वलयितुमुचितमित्यर्थः ["मितां ह्रस्वः" इति ह्रस्वः4] ॥ ३२ ॥

Notes on Malli

1. अथ etc—Now by the next ten slokas his ire is being excited. 2. एतर्हि etc,—Amara says एतर्हि, सम्प्रति इदानीम् etc, are synonyms ; एतर्हि is formed by र्हिल् added to इदम् ; the rule being "इदमो र्हिल्" (see Charcha). एत is subtituted for इदम् by the rule "एतेतौ—" (see Charcha), 3. शुषः etc—Here we have क्त after the root शुष, and क replaces the त of निष्ठा by the rule "शुषः कः" । 4. मिताम् etc—ज्वलयति has ह्रस्व with णिच् by the rule "मितां" (See Charcha).

Charcha

1. भवन्तम्—भवत् is the 2nd person when respect is intended. Deriv. sl. 8. तम् । कर्म of ज्वलयति ।

2. एतर्हि—अस्मिन् काले इति इदम्+ङि (सप्तमी)+र्हिल् स्वार्थे=एत+ङि+र्हिल्=एतर्हि । It is an अव्यय by the rule 'तद्धितश्चासर्वविभक्तिः" —A तद्धित after which all the विभक्तिs do not arise is an अव्यय । Here र्हिल् comes in by the rule "इदमो र्हिल्"—र्हिल comes after the word इदम् to denote 'time'. Then एत is substituted for इदम् by the rule "एतेतौ रथोः"—एत and इत are substituted for इदम् respectively when र and थ of a प्राग्दिशीय affix follows. अधि' अमी कालाधिकरण of उद्दीपनक्रिया ।

3. मनस्वि etc.—मनः अस्ति प्रशस्तम् इति मनस् + विनि मत्वर्थे = मनस्विनः lit, high-souled, here spirited. Malli. has शूर। गर्ह निन्दायाम् + क्त कर्मणि = गर्हितः denounced, condemned. मनस्विभिः गर्हितः denounced by the spirited इयातत्— । तस्मिन् । Qual वर्त्मनि ।

4. विवर्त्तमानम्—वि+वृत + शानच् कर्त्तरि = विवर्त्तमानः changing तम् । Qual. भवन्तम् । Implies change or transformation from one state to another. The lord of the earth toiling as beggar is a huge transformation.

5. नरदेव—नराणां देवः, इतत— । Or, नरेषु देवः, सुप्सुपा । Or नरो देव इव उपमित कर्मधा । In the first case the षष्ठी is शेषे not निर्द्धारणे । निर्द्धारण षष्ठी cannot be compounded. नतसम्बुद्धौ ।

6. वर्त्मनि—वर्त्मन् is road, path, Here it refers to Yudhishthira s present course of life ; तस्मिन् । अधि ७मी ।

7. ज्वलयति—ज्वल + णिच् + लट् ति = ज्वलयति fires. The alt. form is ज्वालयति । Nom. is मन्युः also अग्निः । The root ज्वल being of the घटादि class is मित—घटादयो मितः ; so ह्रस्व comes in by the rule "मितां ह्रस्वः" । But the गणसूत्र "ज्वलह्वलह्मलनमामनुपसर्गाद्वा"—These 4 roots not preceded by any उपसर्ग are optionally मित—the मित्व here is optional. If these are preceded by some उपसर्ग they are always मित as प्रज्वलयति । cp, "उपसृष्टं तु नित्यं मित्वम् । प्रज्वलयति"—Bhattoji.

8. उदीरितः—उद् + ईर + णिच् (चुरादि) + क्त कर्मणि = उदीरितः roused up, Qual. both मन्युः and अग्निः ।

9. शमीतरुम्—शमी चासौ तरुश्चेति, कर्मधा । Or शमीनामा तरुः, शाकपार्थिवादिवत् कर्मधा । तम् । Obj. of ज्वलयति । Here the selection of this tree is for its holiness. It is believed that this tree has

fire concealed within it. It easily catches fire. "शमीवृक्षं शीघ्रज्वलनस्वभावात्"—Malli. Like the Sami you have fire within you ; why do not you then like the Sami show the fire to your enemies ?

10. शुष्कम्—शुष + क्त कर्त्तरि = शुष् + क = शुष्कम् dry. Qual. शमीतरुम् । Here निष्ठा त is changed into क by the rule "शुषःकः" ।

11. उच्छिखः—शिखा is flame ज्वाला । उद्गता शिखा यस्य, बहु— । Here गता of उद्गता elides optionally by the Varttika "प्रादिभ्यो धातुजस्य वाच्यो वा चोत्तरपदलोपः" । Here the alt. from is उद्गतशिखः । Qual. अग्निः ।

12, Voice—...विवर्त्तमानः भवान् उदीरितेन मन्युना, उच्छिखेन अग्निना शुष्कः शमीतरु...ज्वलयते ।

33, *No one cares for one who is never angry.*

अवन्ध्यकोपस्य विहन्तुरापदां
भवन्ति वश्याः स्वयमेव देहिनः ।
अमर्षशून्येन जनस्य जन्तुना
न जातहार्देन न विद्विषा दरः ॥ ३३ ॥

Prak.—What if I have no ire at all in me ? अमर्षशून्येन जन्तुना जातहार्देन (सता) जनस्य आदरो न [The friendship of one without ire is not esteemed by people ; so absence of ire is undesirable]. But his enmity may not be desirable—विद्विषा (सता) जनस्य दरो न [Nor is his enmity dreaded by others]. Absence of ire is undesirable does not mean that its presence is desirable —देहिनः स्वयमेव अवन्ध्यकोपस्य वश्या भवन्ति [Every one comes under the complete control of one whose ire is not futile ; is not then

the presence of ire desirable ?] It is not desirable that one should dominate over others—आपदां विहन्तुः अवन्ध्यकोपस्य [The question is not one of mere domination ; such a man does good to the world by offering protection from danger to all his subordinates. So you ought to have ire]. 33.

Prose and Syn—अवन्ध्यकोपस्य (अवन्ध्यः सफलः कोपो यस्य तस्य सफलकोपस्य अतएव) आपदां विहन्तुः (विपद्विनाशनस्य जनस्य) देहिनः (जनाः) स्वयमेव (अतएव प्रयत्नमन्तरेणैव इत्यर्थः) वश्या भवन्ति (अधीना जायन्ते)। अमर्षशून्येन (अमर्षेण कोपेन यः शून्यः तेन अकोपेन) जन्तुना (जनेन) जातहार्देन (जातं हार्दं प्रेम यस्य, तुष्टेन सता इति शेषः) जनस्य (देहिनः) आदरो न (आस्था न भवति) विद्विषा (शत्रुणा वर्त्तेन सता इति शेषः) दरो न (भयं न भवति)। Malli also construes—विद्विषा आदरो न।

Eng—People of themselves come under the control of one whose ire is not ineffectual and who can avert danger. An individual destitute of ire becoming a friend, no gratefulness comes to people, nor does fear arise he turning an enemy. Or —people...An individual, ire causes no concern in people on becoming a friend or a foe.

Beng.—ক্রোধ নিষ্ফল হয় না [বলিয়া] যিনি বিপদ বিনাশ করিতে পারেন, লোকে আপনা হইতেই তার বশ হয়। ক্রোধহীন ব্যক্তি মিত্রতা দেখাইলেও কেহ আপ্যায়িত হয় না, শত্রু হইলেও কেহ ভয় পায় না।

Expl.—Anger is man's enemy it is true, but there are occasions when anger is of use. If a man is irresistible when angry he can guard others in danger. The whole world becomes the slave of such a man. On the other hand if one is never angry who cares if he is a friend or a foe ? Every one takes mean

advantage of his forbearance. Hence anger must not be discarded altogether but reserved for the right occassion. The present is the most opporture moment for the displav of your anger.

Malli.—ननु अन्तःशत्रुत्वात् क्रोधस्त्याज्य एव इत्याशङ्क्य आह। —अवन्ध्येति। अवन्ध्यः कोपो यस्य तस्य अवन्ध्यकोपस्य अतएव 'आपदां विहन्तुः' निग्रहानुग्रहसमर्थस्य इत्यर्थः। पुंस इति शेषः। 'देहिनो' जन्तवः स्वयमेव वश्याः' वशङ्गता भवन्ति ["वशङ्गतः" इति यत् प्रत्ययः] अतस्त्वया कोपिना भवितव्यमित्यर्थः2] व्यतिरेके तु अनिष्टमाचष्टे3—'अमर्षशून्येन' निष्कोपेण जन्तुना। [कन्यया शोक इतिवत् "हेतौ" इति तृतीया4] हृदयस्य कर्म हार्दं स्नेहः ["प्रेमा ना प्रियता हार्दं प्रेम स्नेहः" इत्यमरः। युवादित्वादण्। "हृदयस्य हृल्लेखयदण्लासेषु" इति हृदादेशः5] "जातहार्देन' जातस्नेहेन सता 'जनस्य आदरो न'। 'विद्विषा' च सता 'आदरो न'। अमर्षहीनस्य रागद्वेषौ अकिञ्चित्करत्वादगण्यौ इत्यर्थः6। अथवा विद्विषा सता 'दरो' भयं न ["दरो स्त्रियां भये श्वभ्रे" इत्यमरः7]। एतस्मिन्नेव (? एकस्मिन्नेव) प्रयोगे सन्धिवशात् द्विधापदच्छेदः। पुंवाक्येषु न दोषः8। अतः स्थाने कोपः कार्यः, त्याज्यस्तु अस्थाने कोप इति भावः9।

Notes on Malli

1. ननु etc.—Apprehending the retort, 'anger should be given up for it is an internal enemy, she says. 2. अतः etc.—The sense is—hence you should show your ire. 3. व्यति etc.—She now shows that evil results on assuming the contrary. 4. कन्यया etc.—In जन्तुना there is हेतौ तृतीया by the rule "हेतौ" as in कन्यया शोकः। 5. Amara gives प्रेमा (masculne), प्रियता, हार्दम् प्रेम as synonymous. अण् in हार्दम् comes in after the word हृदय for it is listed in the युवादि class. Again हृदय becomes हृद by the rule "हृदयस्य हृद—" (see Charcha).

6. अमर्ष etc—The sense is—friendship and anger of one having no ire are negligible because they lead to nothing. 7. दरः etc.—दर, both neuter and masculine, means fear and a hole. 8. एतस्मिन् etc—The phrase विद्विषा दरः may be broken up by सन्धि in two ways thus विद्विषा and आदरः also विद्विषा and दरः। And this sort of splitting up of words is not faulty in human speech (i.e. in classical speech). N. B.—The text is vicious. एतस्मिन् should be एकस्मिन् and the stop after पदच्छेदः should be omitted, We have then—एकस्मिन्नेव प्रयोगे सन्धिवशात् द्विधापदच्छेदः पुंवाक्येषु न दोषः —In classical language it is not a defect to split up a सन्धि in two ways in the same expression.* 9. अतः etc.—So anger should be shown in the right place but should be avoided if inopportune.

Charcha

1. अवन्ध्य etc.—वन्ध्ययोगा इति वन्ध + ण्यत कर्मणि = वन्ध्या, barren, ineffective. Or—वन्धनं वन्धः (भावे घञ्)। वन्धे फलावष्टम्भे साधुः वन्ध + यत् = वन्ध्यः। नवन्ध्यः अवन्ध्यः not ineffetive, i. e. अव्यर्थः। नञ्तत्—। कुप + घञ् भावे = कोपः ire. अवन्ध्यः कोपः अस्य, whose ire is effective; used substantively, शेषे षष्ठी, related to वश्यः। A man who is अवन्ध्यकोप in expected to be आपदां विहन्ता।

2. विहन्तुः—वि + हन + तृच् कर्त्तरि = विहन्ता destroyer तस्य। Qual. जनस्य understood (see note 1)

3. आपदाम्—आ + पद + क्विप् भावे (सम्पदादित्वात्) = आपद् danger. तासाम्। आपदाम् takes कर्मणि षष्ठी by the rule 'कर्तृकर्मणोः कृति'।

* [पुंवाक्य in शबरभाष्य means classical language as opposed to Vedic one].

We cannot have द्वन्द्व in विद्वन्सः; for then कारकषष्ठी in आपदाम् will be barred by the rule "नलोकाव्ययनिष्ठाखलर्थतृनाम्"। आपत् here is मानुषी आपत्, danger caused by human agency. With respect to those, one becomes आपदां विद्वान् if one is अवन्ध्यकोपः be the आपत् his own or of his followers or any one else ; दैवी आपत्, however is untouched by human wrath. Droughts, cycolnes etc. cannot be averted by being अवन्ध्यकोपः unless we mean that even gods dread wrath of the powerful among human beings. Yudhisthira with the help of his brothers, could indeed perhaps move the gods even in his favour.

4. जनस्य—शेषे सम्बन्धे षष्ठी।

5. वश्याः—वश is आयत्तता। वशं गता इति वश+यत्=वश्याः controlled. Here यत् comes in by the rule "वशं गतः"। Qual, देहिनः।
People fear his wrath and do his behests for fear of offending him.

6. स्वयम्—An अव्यय in the sense of तृतीया। प्रकृत्यादित्वात् तृतीया।

7. देहिनः—देह is body. सः अस्ति एषामिति देह+इनि मत्वर्थे=देहिनः embodied being, Nom. to भजन्ति।

8. अमर्ष etc.—मृष (तितिक्षायाम्)+घञ् भावे—मर्षः forbearance, न मर्षः wrath नञ्तत्—। अमर्षेण शून्यः devoid of rath तृतीयातत्—। तेन। Qual. जन्तुना।

9. जनस्य—शेषे षष्ठी। Related to आदरः and दरः।

10. जन्तुना—इत्थं भूते as in कन्यया शोकः। The word expresses हीनता।

11. जातहार्देन—हृदयस्य कर्म इति हृदय+अण्=हार्दम् meaning "love" वः। Here हृदय becomes हृद् bs the rule "हृदयस्य हृल्लेखयदण् लासेषु"

हृदय becomes हृद् when लेख, the affixes यत् and अण्, the word लास follows. Here अण् follows, hence the change. जातं हार्दम् यस्य, whose love is grown, i. e., one who is fabourably disposed. बहु। तेन। Qual. जनता।

12. विद्विषा—For deriv, See sl. 3. The base is विद्विष्। तेन। Qual. जनता। Decline विद्विट् विद्विषौ विद्विषः etc.

13. विद्विषादरः—Here the epithet is broken up as विद्विषा आदरः and also as विद्विषा दरः। दृ (or आ+दृ)+अप् भावे दरः (or आदरः)। दरः dread ; आदर regard, concern. आदरः goes with जातहार्देन ; thus जातहार्देन सता आदरो न। Friendship of people is sought after ; but the friendship of one who is अमर्षशून्य is not at all prized, on one cares for it (आदरो न)। दर goes with विद्विषा, thus विद्वषा सता न दरः। An enemy is naturally dreaded, but if he is अमर्षशून्य, then people will not fear him. If आदरः is taken with this also then विद्विषा सता आदरो न means that his enmity too people look upon with unconcern. In Malli's remark पुंवाक्येषु न दोषः—पुंवाक्य cannot mean—words uttered by males, for the speaker here is a female. "Words uttered by males" would imply that males have superior intelligence and are therefore capable of splitting up phrases differently for different purposes. This is unjust to females, and the assumption involved in it is directly codtradicted by the context ; because the speaker is female and her deliberate use of a phrase capable of such splitting does not argue lack of intelligence in females. Lastly supposing that पुमस् here means the same as 'man' does in 'man is mortal' and includes both males and females,

पुंवाक्य means 'woman speech." The sense then stands thus—that such splitting up is not allowed in tales for the young, where dogs, goats, monkeys etc, are made to speak out in human language, as in Hitopadesa etc. The reason is the lack of the necessary intelligence to compose phrases of this character. So take पुंवाक्य as भाषा i. e. classical language.

14. Voice—ईदृग्भिः वर्णैः भूयते।...भादरेण न (भूयते)...दरेण न (भूयते)।

34. *Look at Vrikodara ; O how changed !*

परिभ्रमँल्लोहितचन्दनोचितः
पदातिरन्तर्गिरि रेणुरूषितः।
महारथः सत्यधनस्य मानसं
दुनोति नो कच्चिदयं वृकोदरः॥ ३४॥

Prak.—कच्चित् वृकोदरो मानसं नो दुनोति [I hope Vrikodara does not greave the heart]. Whose heart ?—सत्यधनस्य मानसम् [The heart of the person who cares so much for the sanctity of his undertakings]. Oh you mean me ? Why should he grieve my heart ?—महारथो वृकोदरः पदातिः [Because Vrikodare, though one of the foremost of charioteers, is now a mere traveller on foot] Is that much of a grievance ?—लोहितचन्दनोचितः रेणुरूषितः [Vrikodara was fond of anointing his body with red sandal paste ; instead, he is now powdered all over with dust]. How ?—अन्तर्गिरि परिभ्रमन् [He travels on foot as I have told you ; and wandering bare footed on the hills he gets dusted all over], 34,

Prose & Syn.—लोहितचन्दनोचितः (उचितम् अभ्यस्तं लोहितचन्दनं यस्य सः अभ्यस्तरक्तचन्दनः) महारथः (रथचारी महायोद्धा च) रेणुरूषितः (रेणुभिः धूलिभिः

रूषित: धूलिच्छुरित:) पदाति: (पादचारी) अन्वगिरि (गिरिषु) परिभ्रमन् (विचरन्) अयं वृकोदर: सत्यधनस्य (सत्यं धनं यस्य तस्य इति शेष:) मानसम् (मन:) न दुनोति कच्चित् (मन्ये नैव तापयति) । Or—महारथ: लोहितचन्दनोचित: अयं वृकोदर: पदाति: अन्वगिरि परिभ्रमन् रेणुरूषित: सत्यधनस्य (तव) मानसं नो दुनोति कच्चित् ।

Eng.—I hope this great charioteer Vrikodara, who was used to red Sandal paste, now bare-footed, dusted red all over wandering on hills, does not grieve the heart of him that values vow so much.

Beng.—মহারথ বৃকোদর পূর্ব্বে গায়ে রক্ত চন্দন মাখিতেন। এখন শুধু পায়ে, পর্ব্বতে পর্ব্বতে ভ্রমণ করিয়া ধূলিতে সর্ব্বাঙ্গ রক্তবর্ণ হইতেছেন দেখিয়া আপনার মনে আঘাত লাগিতেছে না তো? কারণ আপনি সত্যধন, দ্বাদশ বৎসর বনবাসরূপ সত্য-পালন করিতে উদ্যত।

Expl.—Here the reference is to Yudhisthira's vow—सत्य to reside 12 years in some forest and 1 year incognito. Draupadi tauntingly says—I hope you do not feel it on seeing Valiant Bhima thus transformed and suffer so much. For, if you do, you cannot possibly keep your vow, there is still such a long time ahead. Also See Prak.

Malli.—परिभ्रमन्निति—'लोहितचन्दनोचित:' उचितलोहितचन्दन: ["वाहिताग्न्यादिषु" इति साधु:1] अभ्यस्तरक्तचन्दन इत्यर्थ: । ["अभ्यस्तेऽप्युचितं न्याय्यम्" इति यादव:2] 'महारथो रथचारी । उभयत्रापि प्रागिति शेष:3 । अद्य तु 'रेणुरूषित:' धूलिच्छुरित: । पद्भ्यामतति गच्छतीति 'पदाति:' पादचारी ["अज्यतिभ्याञ्च' इत्यनुवृत्तो "पादे च" इति औणादिक: इण् (१ ञ्) प्रत्यय: । 'पादस्य पदाज्यातिगोपहतेषु—' इति पदादेश:4] 'अन्वगिरि' गिरिषु अन्व: (?) [विभक्त्यर्थे अव्ययीभाव:, "गिरेश्च सेनकस्य" इत्यि विकल्पात् समासान्ताभाव:5] 'परिभ्रमन् अयं वृकोदर:' भीम: 'सत्यधनस्य' इति सोल्लुण्ठवचनम्—अद्यापि त्वया सत्यमेव रक्ष्यते न तु भ्रातर: इति भाव:6। तवेति शेष: 'मानसं नो दुनोति' ["स्वान्तं हृन्मानसं मन:" इत्यमर:] 'कच्चित्' न

परितापयति ? ["कच्चित् कामप्रवेदने" इत्यमरः। स्वाभिप्रायाविष्करणं कामप्रवेदनम्7] ॥ ३४ ॥

Notes on Malli.

1. वाञ्छित etc.—The निष्ठान्त word उचित optionally leads here by the rule "वाञ्छिताग्न्यादिषु"। 2. अभ्यस्त etc.—उचित, as Yadava says, means अभ्यस्त and न्याय्य। 3. उभय etc.—In both the cases the reference is to prior time. 4. अज्यति etc.—In पदाति there is the औणादिक affix इञ् (or इण् as some say) after the root अत preceded by पाद as its उपपद। The rule is "पादे च" where there is अनुवृत्ति of "अज्यतिभ्याञ्च" (meaning अज and अत take इञ् preceded by पाद as their उपपदs). Then again पाद becomes पद when आजि etc. follow by the rule "पादस्य पद—" (See Charcha). 5. विभक्ति ete.—In अन्तर्गिरि there is विभक्त्यर्थे अव्ययीभाव। No समासान्त because the समासान्त is optional by the rule "गिरेश्च" (See Charcha). 6. तोऽद्य etc.—In व्रतधनस्य there is a taunt, namely, even now vow is being guarded by you and not the brothers. कच्चित् etc.—Amara says कच्चित् signifies कामप्रवेदन। कामप्रवेदन means disclosure of one's own wish.

Charcha

1. परि etc.—परि + भ्रम (भ्वादि) + लटः स्थाने शतृ = परिभ्रमन् wandering. Qual. वृकोदरः। Here the root optionally takes श्यन् by the rule "वा भ्राशभ्लाशभ्रमुक्रमुक्लमु-त्रसि-त्रुटिलषः" in लट्, लोट, लङ, विधिलिङ्। Hence the other form is परिभ्रम्यन्। There is another भ्रम of the दिवादि class which gives परिभ्राम्यन्।

2. लोहित etc.—उच + क्त कर्मणि = उचितम् here suited, practised अभ्यस्तम्। See Yadava quoted by Malli. लोहितं चन्दनम्, कर्मधा।

लोहितचन्दन is रक्तचन्दन red sandal, उचितं लोहितचन्दनम् यस्य who is habituated to red sandal (i.e, sandal paste), बहु। Also optionally उचितलोहितचन्दनः। Qual, वृकोदरः। Here उचित optionally leads by the rule "वाहिताग्न्यादिषु"—Words of the आहिताग्नि class take the पूर्वनिपात of निष्ठान्त words optionally. Thus the form here is लोहितचन्दनोचितः। He was उचितलोहितचन्दनः then, but now he is रेणुरूषितः। Mark the contrast.

3. पदातिः—पादाभ्याम् अतति गच्छतीति पाद + अत + इञ = पद + अत + इञ् = पदातिः a pedestrain. Qual, वृकोदरः। Here the उणादि affixis preferably इञ् and not इण् (Vide the उणादि सूत्रs "अन्यतिभ्याश्च" and "पादे च" above)। पाद here becomes पद by the rule "पादस्य पदाज्यातिगोपहतेषु" पाद becomes पद when आजि, आति, ग or उपहत follows as उत्तरपद। He was महारथ then, he is पदाति now—another contrast.

4. अन्तर्गिरि—गिरिषु इत्यर्थे अन्तर्गिरि। विभक्त्यर्थे अव्ययी—। तत्‌यथा तथा। Qual. परिभ्रमन्। Here गिरि will optionally become गिर with टच् as समासान्त by the rule "गिरेश्च सेनकस्य"—An अव्ययीभाव ending in गिरि optionally takes the समासान्त टच्। Thus the alt. form is अन्तर्गिरम्। Here the usual reading in Malli is गिरिषु अन्तः। The अन्त is unnecessary and misleading. The अव्ययीभाव is of गिरि and अन्तर्, but being विभक्त्यर्थे its equivalent is merely a विभक्त्यन्त word. Thus गिरिषु is sufficient. Again the समास is obligatory नित्यसमास, so the वाक्य should not cantain both the constitutes of the compound, अविग्रहः अस्वपदविग्रहो वा नित्यसमासः। Hence both गिरि and अन्तर् should not be present in the वाक्य। Possibly Malli. wrote गिरिषु only and अन्तः is an interpolation to clear the meaning.

5. रेणु etc.—रूष + क्त कर्त्तरि = रूषित: tinged छुरित: । रेणु is dust, रेणुभि: रूषित: covered with dust इत्या तत् । Qual. वृकोदर: । See also note 2.

6. महारथ:—महान् रथो यस्य स:, बहु । महायोद्धा । Qual. वृकोदर: । See also note 3. Here महत् becomes महा by the rule "आन्महत: समानाधिकरणजातीययो:" आत् is substituted for the final of महत् in कर्मधा and बहुव्रीहि compounds and when the affix जातीय follows.

7. सत्यधनस्य—सत्य is Yudhisthira's vow to live for 12 years in some forest, and to pass one year incognito. सत्यमेव धनमस्य who values सत्य (vow), बहु । तस्य । Qual, तव understood. सत्यधनस्य gives the reason why Yudhisthira should not be grieved. This is a taunt, see what it costs one to be सत्यधन । See under कच्चित also.

8. मानसम्—मन: एव मानसम्, स्वार्थे अण् । तत् । Obj. of दुनोति ।

9. दुनोति—दु (उपतापे) (स्वादि) + लट् ति दुनोति grieves, [दुदाव, अदुनोत्, अदौषीत्] । दु in the sense of गति is भ्वादि and is conjugated as दवति etc. दु गतौ gives दून with क्त, but दु उपतापे gives दुत with क्त । Cf, "मृदुतया दुतया" etc. in Magha, Nom. वृकोदर: ।

10. नो—This is an अव्यय in the sense of न (not) "अभावेनह्यनो नापि" इत्यमर: ।

11. कच्चित्—An अव्यय implying कामप्रवेदन i. e. स्वाभिप्रायाविष्करण (See Malli and notes thereon), Here "वृकोदर: मानसं नो दुनोति—" is the object of speaker (स्वाभिप्राय) and this she discloses आविष्कार) by कच्चित् । In other words when she questions

मानसं दुनोति नो she wants the answer मानसं दुनोति नो। This is the only consistent answer युधिष्ठिर can give, because he is सत्यधन। Thus the ridiculousness of सत्यधनता in such circumstances is exposed. Hence Malli says "सत्यधनस्य इति सोल्लुण्ठवचनम्"। If a mendicant loses his brother and weeps and a passerby says "well, Sir Ascetic, the brother's loss surely does not pain you," the speech becomes a taunt on the asceticism. Similarly 'Well सत्यधन, Bhima's troubles cannot touch you" is a taunt on Yudhisthira's सत्यधनता। N B.—Here Yudhisthira is not showing signs that he is touched ; hence it is not easy to establish taunt

12. अयम्—Refers to वृकोदरः who is सन्निहित। Cf. "इदमस्तु सन्निकृष्टं समीपतरवर्त्ति चैतदोरूपम। अदसस्तु विप्रकृष्टं तदिति परोक्षे विजानीयात् ॥"

13. वृकोदरं—वृकस्य (व्याघ्रविशेषस्य) उदरम्, ईतत्—। वृकोदरमिव उदरमस्य इति वृकोदरः। बहुव्रीहि by the rule "सप्तम्युपमान—" See sl. 16, Bhima is called वृकोदरः perhaps because he was a voracious eater. महायोद्धः वृकदरावस्था should excite you to action.

14. Voice—...चन्दनोचितेन...पदातिना...रूषितेन...महारथेन परिभ्रमता अनेन वृकोदरेण...दूयते..।

15. Remark.—The सन्धि in परिभ्रमल्ँ लोहित is guided by the rule "तोर्लि"—तवर्ग is changed to ल when ल follows. Here the न being nasal अनुनासिक 'ल' is its substitute "नकारस्यानुनासिको लकारः"—Bhattoji. Thus परिभ्रमन् + लोहित = परिभ्रमल्ँ लोहित। It is the first ल that is nasal.

35. *Dhananjaya carries your bark garment ! O woe !!*

विजित्य यः प्राज्यमयच्छदुत्तरान्
कुरूनकुप्यं वसु वासवोपमः ।
स वल्कवासांसि तवाधुनाहरन्
करोति मन्युं न कथं धनञ्जयः ? ॥३५॥

Prak.—कथं न धनञ्जयस्तव मन्युं करोति [How is that Dhananjaya does not excite your ire] ? Why should he ?—अधुना वल्कवासांसि आहरन् कथं न मन्युं करोति [He now carries your bark garments and holds them ready for you when you need them ; यः तव प्राज्यमकुप्यं वसु अयच्छत् स वल्कवासांसि आहरन् न कथं मन्युं करोति [No question of harm. But look at the incongruity of the effort of bark garments from one who at one time gave you an immense amount of gold and silver]. When was that ? वासवोपमः धनञ्जयः उत्तरान् कुरून् विजित्य अयच्छत् [He is as mighty as Indra himself. At your Rajasuya he overpowered the Uttara Kurus and wrested for you vast wealth from them]. 35.

Prose & Syn.—वासवोपमः (वासवः इन्द्रः उपमा यस्य सः इन्द्रतुल्यः) यो धनञ्जयः (अर्जुनः) उत्तरान् कुरून् विजित्य प्राज्यम् (प्रभूतम्) अकुप्यम् (हेमरूप्यादभिन्नम्) वसु (वित्तम्) अयच्छत् (दत्तवान्) स अधुना (सम्प्रति) तव वल्कवासांसि (तरुत्वग्वसनानि) आहरन् (उपनयन्) कथं तव मन्युम् (क्रोधं दुःखं वा) न करोति ?

Eng.—Why does not Dhananjaya, Vasava's peer, who having conquered the Uttara-Kuru land brought you immense wealth consisting of no base metal, now collecting bark garments for you, raise your wrath ?

Beng.—ইন্দ্রসদৃশ ধনঞ্জয় উত্তরকুরুদেশ জয় করিয়া আপনাকে প্রভূত রৌপ্যস্বর্ণাত্মক ধন দিয়াছিলেন। অধুনা তিনি আপনার বল্কলের বস্ত্র আহরণ করিয়া আপনার ক্রোধ সঞ্চার করেন না কেন।

Expl.—Easy. See Prak. N. B.—The implication here is that he who conquered the North कुरु will conquer the South कुरु too if you but give the word. The name of the country is उत्तरकुरु a compound. कुरु is purposely separated to draw attention to the present adversaries of युधिष्ठिर from whom the kingdom has to be wrested.

Malli.—निर्जित्येति। वासवः इन्द्र उपमा उपमानं यस्य स वासवोपमः' इन्द्रतुल्यः 'यो धनञ्जयः,' 'उत्तरान् कुरून्' मेरोरुत्तरान्मानुषान् देशविशेषान् 'विजित्य प्राज्यः' प्रभूतम ["प्रभूतं प्राज्यम्" इत्यमरः] कुप्यात् अन्यत् 'अकुप्यं' हेमरूप्यात्मकम् ["स्यात् कोषश्च हिरण्यञ्च हेमरूप्ये कृताकृते। ताभ्यां यदन्यत् तत्कुप्यम" इत्यमरः1] 'वसु' धनम् 'अयच्छत्' दत्तवान् ["पाघ्रा" इत्यादिना दाणो यच्छादेशः2] 'सः' धनं जयतीति 'धनञ्जयः' अर्जुनः ["संज्ञायां भृतृवृजि" इत्यादिना खच् प्रत्ययः। "अरुर्द्विषद्" इत्यादिना मुमागमः3] 'अधुना' अस्मिन् काले [" अधुना" इति निपातनात् साधु4] 'तव वल्कवासांसि आहरन् कथं मन्युं' क्रोधं दुःखं वा 'न करोति' ॥ ३५ ॥

Notes on Malli.

1. स्यात् etc.—Gold and silver, raw and wrought contitute कोश and हिरण्य। कुप्य is other than these (i. e. the base metals copper, iron etc.)—So says Amara. 2. पाघ्रा etc.—In अयच्छत्, यच्छ comes in place of दाण (भ्वादि) by the rule "पाघ्रा—" (See Charcha). 3. संज्ञायाम् etc.—धनञ्जत is derived with the affix खच् after the root जि by the rule "संज्ञायां—" See Charcha. Again

the augment नुम् comes in by the rule "अवद्विषत्—" See Char, 4. अधुना etc.—The word "अधुना" is irregularly formed by the rule "अधुना" (See Charcha).

Charcha

1. विजित्य—वि + जि + ल्यप् having conquered. Here तुक् comes in by the rule "ह्रस्वस्य पिति कृति तुक्" roots ending in ह्रस्व short vowel take the augment तुक when a कृत affix dropping प् follows. [जिगाय, अजैषीत्, जेष्यति] । The root जि preceded by वि here is आत्मनेपद and will be conjugated as विजयते, व्यजेष्ट etc. The rule is "वि-पराभ्यां जेः" ।

2. प्राज्यम्—प्रवीयते इति प्र + अज गतौ भ्वादि + ण्यत् कर्मणि = प्राज्यम् immense, प्रभूतम् । Or प्रकर्षेण अज्यते काम्यते इति प्र + अन्ज + क्यप् कर्मणि= प्राज्यम् । तत् । Qual. वसु । For प्राज्य meaning प्रभूत cf. "युगपद्युगबाहुभ्यः प्राप्तेभ्यः प्राज्यविक्रमाः" Kumara II.

3. अयच्छत्—दाण् + लङ् द । Nom. धनञ्जयः । यच्छ is substituted for दाण् in लट, लोट्, लङ् and विधिलिङ् by the rule "पा-घ्रा-ध्मा-स्था-म्ना-दाण्-दृशि-अर्त्ति-सर्त्ति-शद-सदां पिबजिघ्र-धम-तिष्ठ-मन-यच्छ-पश्य ऋच्छ-धौ-शीय-सीदाः" । [ददौ अदात्, दास्यति] ।

4. उत्तरान् कुरून्—कुरु here refers to a country which, to distinguish it form the कुरु which is the land of दुर्योधन now, is called उत्तरकुरु । The whole is a compound and संज्ञा of the land. North and south here is with reference to Mt. Meru. This mountain is close to the source of Indus, Ganges and Brahmaputra, in Central Asia. For derivation of कुरु see sl. 1. The plural in Malli. (मेरोरुत्तरान् मानुषान् देशविशेषान्) is suspicious.

मेरोरुत्तरो मानुषो देशविशेषः is better ; see Remark on Malli. under sl. 1. Also see under Expl. above for significance.

5. अकुप्यम्—गुप्यते रक्ष्यते इति गुप+क्यप् कर्मणि निपातनात्=कुप्यम् means 'wealth other than gold and silver', न कुप्यम् अकुप्यम् other than कुप्य, नञ्तत् । Qual. वसु । Thus अकुप्यम् means gold and silver 'अकुप्यं हेमरूप्यात्मकम्—Malli. Also see Amara quoted by Malli. The word कुप्य is irregularly formed by the rule "राजसूयसूर्य—" see sl 17. Cf. ' गुपेरादेः कुत्वञ्च संज्ञायाम् । सुवर्णरजतभिन्नं धनं कुप्यम् '—Bhattoji. When not meaning 'सुवर्णरजतभिन्नधन', गुप takes ण्यत् and not क्यप् and the form is गोप्यम् with ण्यत् । Cp—"गोप्यमन्यत्"—Vritti.

6. वासवो etc—उप+मा+अङ् भावे=उपमा resemblance, वासव is Indra. वासवः उपमा यस्य, बहु— । Qual. धनञ्जयः । Here अङ् comes in by the rule "आतश्चोपसर्गे—आकारान्त roots preceded by उपसर्ग take अङ् but not in the कर्तृवाच्य ।

7. वल्क etc.—वस्यते आच्छाद्यते अनेन इति वस+असुन् करणे=वासस् garment. वल्क is वल्कल bark. वल्कान्येव वासांसि, वल्कवासांसि bark-garments कर्मधा— । कर्म of आहरन् ।

8. तव—शेषेषष्ठी ।

9. अधुना—अस्मिन् काले इति इदम्+ङि (७मी)+धुना स्वार्थे=अधुना now. It is an अव्यय, and is got by निपातन in the rule "अधुना"—अधुना—is irregularly formed with धुना added to इदम् in the ७मी विभक्ति to denote काल (time) ; अधिकरण of आहरणक्रिया ।

10. आहरन्—आ+हृ+शतृकर्तरि=आहरन् gathering, procuring. Qual. धनञ्जयः । Also see sl. 27 under उदाजहार ।

11. करोति—कृ + लट् तिप्। Nom. धनञ्जयः। [चकार चक्रे, करिष्यति-ते, अकरोत, अकार्षीत्-अकृत]।

12. मन्युम्—मन्यु is anger or grief, तम्। Obj. of करोति। See sl. 27.

13. कथम्—An अव्यय denoting interrogation.

14 धनञ्जयः—धनं जयतीति धन + जि + खच् कर्त्तरि = धनञ्जयः Arjuna. Here जि takes खच् कर्त्तरि to denote संज्ञा by the rule "संज्ञायां भृ-तॄ-वृजि-धारि-सहि-तपि दमः" (these 8 roots take खच् कर्त्तरि to denote संज्ञा)। Then again मुम् comes after the word धन by the rule "अरुर्द्विषदजन्तस्य मुम्"—मुम is augment after the words अरुस्, द्विषत and अजन्त words when an उत्तरपद ending in खच् follows. The name धनञ्जय is appropriately used here while speaking of धन presented after the जय of the उत्तरकुरु country. Also it is a hint that he can accomplish the आहरण of धन after the जय of the दक्षिणकुरु too if set at it What was possible with उत्तर may not be impossible with दक्षिण। Still you are inactive।

15. *Voice.*—येन...वासवोपमेन धनप्रियेन...अदीयत तेन...मन्यु—क्रियते।

The twins have become hairy and the hard bed of rock has made them horny! what a pity!!

वनान्तशय्याकठिनीकृताकृती
कचाचितौ विष्वगिवागजौ गजौ।
कथं त्वमेतौ धृतिसंयमौ यमौ
विलोकयन्नुत्सहसे न बाधितुम् ॥३६॥

Prak.—कथं त्वं धृतिसंयमौ बाधितुं न उत्सहसे [I wonder you do not think of renouncing your patience and restraint] Why

should I ?—एतौ यमौ विलोकयन् कथं न उत्सहसे [The sight of these twin brothers Nakula and Sahadeva ought to be reason enough]. How ?—वनान्तशय्याकठिनीकृताकृतौ यमौ [Their body has become horny by lying on the bare rocky forest soil]. A delicate frame is not what a Kahatriya wants—नगजौ गजौ इव विष्वक् कचाचितौ [They get no chance to crop their hair, and have become hairy all over like a pair of hill-tuskers. Does not their look rouse you to action ?].

Prose and Syn.—वनान्तशय्याकठिनीकृताकृतौ (वनस्य अन्तः एकदेश एव या शय्या तया कठिनीकृता आकृतिर्देहो ययोस्तौ) विष्वक् (समन्तात्) कचाचितौ (कचैः केशैः आचितौ व्याप्तौ) नगजौ (पर्वतीयौ) गजौ इव एतौ यमौ (युग्मजातौ नकुलसहदेवौ) विलोकयन् (पश्यन्) त्वं कथम् (केन हेतुना) धृतिसंयमौ वाधितुम् (धृतिं तुष्टिं संयमम् आत्मनिग्रहञ्च नाशयितुम्, अतुष्यन् यथारुचि प्रतिकर्त्तुमिति शेषः) न उत्सहते (न यतसे)।

Eng.—Why do you not think of giving up yourcontentment (Or—patience) and restraint seeing these twins strewn all over with hair like a pair of hill-born tuskers, and with their person rendered horny by their bed of the forest-place ?

Beng.—যমজাত নকুল ও সহদেবের শরীর পর্ব্বতজাত হস্তীর ন্যায় কেশ পরিব্যাপ্ত হইয়াছে ও সর্ব্বদা বনভূমিতে শয়ন করাতে কঠিন হইয়া গিয়াছে। ইহা দেখিয়া বর্ত্তমান অবস্থায় সন্তোষ পরিত্যাগপূর্ব্বক আত্মসংযম ত্যাগ করিয়া কার্য্যে প্রবৃত্ত হইতেছেন না কেন ?

Expl.—See Prak.

Malli.—वनान्तेति। 'वनान्तो' वनभूमिरेव शय्या तया 'कठिनीकृताकृती' कठिनीकृतदेहौ ["आकारो देह आवृतिः" इति वैजयन्ती] 'विष्वक्' समन्तात् ["समन्ततस्तु परितः सर्वतो विष्वगित्यपि" इत्यमरः।] 'कचाचितौ' कचव्याप्तौ शिरोर्व्यामौ इत्यर्थः। अतएव 'नगजौ' गिरिसम्भवौ 'गजौ इव' स्थितौ 'एतौ यमौ'

युग्मजातौ माद्रीपुत्रौ इत्यर्थः। ["यमौ दण्डधरे ध्वाङ्क्षे संयमे यमजेऽपि च" इति विश्वः2] 'विलोकयन् त्वं कथं धृतीसयमौ सन्तोषनियमौ ["धृतिर्योगान्तरे धैर्ये धारणाध्वरतुष्टिषु" इति विश्वः3] 'बाधितुं न उत्सहसे' न प्रवर्त्तसे ["शकधृष" इत्यादिना तुमुन्4] । अहो ते महत् धैर्यमिति भावः5 ॥ ३६ ॥

Notes on Malli.

1. समन्ततः etc.—Amara says,—समन्ततः, परितः, सर्वतः and विष्वक् are synonymous. 2. यमः etc.—Viswa says यम means god of death, crow, restraint, and any twin-born. 3. धृति etc.—धृति means a kind of yoga, patience, persistence, sacrifice and satisfaction, 4. शक etc.—तुमुन् in बाधितुम् comes in by the rule "शकधृष—" (See Charcha). 5. अहो etc.—The sense is, O, great is thy patience.

Charcha

1. वनान्त etc,—वनस्य अन्तः एकदेशः इति वनान्तः forest tract ६तत्। वनान्त एव शय्या bed of forest tract, कर्मधा। Or वनान्ते शय्या शयनम् सुप्सुपा। अकठिना कठिना कृता इति कठिना+च्वि (अभूततद्भावे)+कृ+क्त कर्मणि स्त्रियाम्=कठिनीकृता made hard. वनान्तशय्यया कठिनीकृता made hard by bed etc. ३यातत्। तादृशी आकृतिः ययोः तौ, whose frame is made hard by bed etc. बहु। Qual. यमौ। For अन्त in the sense of देश or एकदेश comp. "गन्धस्यान्ते तदेकान्तमपश्यम्" also "अन्तः स्वरूपे निकटे प्रान्ते निश्चयनाशयोः। अवयवेऽपि—" (इति हैमः) where अवयव is एकदेश।

2, कच etc.—आ+चि+क्त कर्मणि=आचितौ covered. कच is hair. तैः आचितौ covered with hair, ३यातत्। Qual. यमौ।

3. विष्वक् – There is an अव्यय word विष्वग् ending in ग which is a primitive (अव्युत्पन्नप्रातिपदिक) meaning सर्वतोभाव। This suits here, the ग being changed into क by "वावसाने" and then by "झलां जशोऽन्ते" the क returning to ग in संधि। Again विषु is also an अव्यय and a primitive word meaning सर्वतोभाव। विषु अञ्चति गच्छति इति विषु + अञ्च + क्विन् कर्तरि = विष्वच् (प्रातिपादिक) which is also by some treated as an अव्यय। The च changing into क by—"चोः कु" followed by "क्विन् प्रत्ययस्य कुः" ; now we get विष्वक and संधि alters क into ग। We prefer the first derivation. Qual. the क्रिया in आचित। For a similar use compare "विष्वङ्मोहः स्थगयति कथं मन्दभाग्यः करोमि"—Bhababhuti.

4. अगजौ—न गच्छतीति नञ् + गम + ड कर्त्तरि = अगः a mountain. अगे गिरौ जातौ इति अग + जन + ड कर्त्तरि = अगजौ born in a mountain. Qual. गजौ। The alternative form is नगः (a mountain) Cf' 'हिमालयो नाम नगाधिराजः"—Kumara I' The rule is "नगोऽप्राणिष्वन्यतरस्याम्"—In नग the नञ् is optionally retained, when not referring to anything animate. While denoting प्राणी, the form is always अग। Cf. "अगो वृषलः शीतेन"।

5. एतौ—Refers to Nakula and Sahadeva who were near, For the force of एतद् see sl. 34 under अयम्। Qual. यमौ।

7. धृतिसंयमौ—धृ + क्तिन् भावे = धृति patience धैर्य्य, or cotentment तुष्टि। सम् + यम् + अपभावे = संयम self-restraint' संयाम with घञ् is also correct. धृतिश्च संयमश्च, द्वन्द्व। तौ। कर्म of बाधितुम्। He is now content with his lot. The sight should destroy the contentment. He is now res-training himself from action. After loss of consentment the restraint also should go and he should set about for action.

7. यमौ—यम means यमजात twin-born, यौ। कर्म or विलोकयन् Refers to Madri's sons नकुल and सहदेव who were celebrated for their personal beauty. The change brought has been woeful.

8. विलोकयन्—वि + लोक + णिच् (चुरादि) + शतृ कर्त्तरि = विलोकयन् seeing. (अलुलोकत्, लोकयामास etc.)। Qual. त्वम्।

9. उत्सहसे—उद् + सह + लट् से। Nom. त्वम्। [सेहे, असोढ़-असहिष्ट, सहिष्यते।

10. बाधितुम्—बाध (लोड़ने)+तुमुन् in order to renounce ; लोड़न is प्रतिघात killing. "लोडनं प्रतिघातः"—Bhattoji. Here तुमुन् comes in by the rule "शक-धृष-ज्ञा-ग्ला-घट रभ लभ क्रम-सह-अर्ह-अस्त्यर्थेषु तुमुन्—" When the roots शक, धृष etc, precede as उपपद, then तुमुन् is added to a root. Here the sentence is उत्सहसे बाधितुम्। सह being here the उपपद the root बाध takes तुमुन्। [बाधते, अबाधिष्ट, बबाधे]।

11. *Voice.*—त्वया...विलोकयता...उत्सह्यते...।

37. *Your mind I cannot fathom, but me your misery overwhelms.*

इमामहं वेद न तावकीं धियं
विचित्ररूपाः खलु चित्त वृत्तयः ।
विचिन्तयन्त्या भवदापदं परां
रुजन्ति चेतः प्रसभं ममाधयः ॥ ३७ ॥

Prak.—Can you guess why I am inactive ?—अहमिमां तावकीं धियं न वेद [I really do not know your mind]. Try to guess by your own feeling—चित्तवृत्तयः विचित्ररूपाः खलु [I cannot, because the same phenomenon strikes different people differently]. Then keep quiet if the matter is so inscrutable to you—आधयः

प्रसभं मम चेतो रुजन्ति [Grief overpowers me and I speak]. Why grief ?—परां भवदापदं विचिन्तयन्त्या मम आधयः [I see the calamity that has betaken you and I feel for you]' 37'

Prose and Syn.—इमां तावकीम् (त्वदीयां) धियम् (मतिम्) अहं न वेद (न जानामि)। चित्तवृत्तयः (चित्तस्य वृत्तयो व्यापाराः) विचित्ररूपाः खलु (नानाविधा एव)। पराम् (महतीम) भवदापदम् (भवतः आपदं त्वद्विपत्तिम्) विचिन्तयन्त्याः (ध्यायन्त्याः) मम चेतः (मनः) आधयः (रुजः) प्रसभम् (हठात्) रुजन्ति (व्यथयन्ति)।

Eng.—I do not understand this thought of thine ; impressions of the mind are indeed of diverse character. (Pangs forcibly break my heart when I am thinking of your extreme misery.)

Beng.—আমি আপনার এই বুদ্ধি (অর্থাৎ দুর্দশা দর্শনেও ঔদাসিন্য বুদ্ধি) বুঝি না; লোকের মনোগতি বিচিত্র বটে। কিন্তু আপনার এই বিপদ বিষয়ে চিন্তা করিয়া আমার মনোব্যথা আমার চিত্তকে অত্যন্ত পীড়িত করিতেছে।

Expl.—Here the apparent apathy of Yudhisthira puzzles Draupadi. She cannot understand why what moves her so deeply does not seemingly affect the king at all. See Prak.

Malli—अथ राज्ञो दुर्दशां दर्शयितुमुपोद्घातमाह। [प्रकृतार्थं वर्णयितुम् अर्थान्तरवर्णनम् उपोद्घातः1 (?)]। इमामिति 'इमां' वर्त्तमानां, तव इमां 'तावकीं त्वदीयाम् ["तस्येदम्" इत्यण् प्रत्ययः। "तवकममकावेकवचने" इति तवकादेशः2] 'धियं त्वदापद्विषयां चित्तवृत्तिम्' 'अहं न वेद' न वेद्मि। परबुद्धेरप्रत्यक्षत्वादिति भावः3। ["विदो लटो वा" इति णलादेशः4]। न चात्मदृष्टान्तेनापन्नत्वात् दुःखित्वमनुमातुं शक्यते, धीरादिषु अनैकान्तिकत्वात् इत्याशयेनाह5—'चित्तवृत्तयो विचित्ररूपाः' धीराधीराद्यनेकप्रकाराः (?) 'खलु'। किन्तु 'पराम्' उत्कृष्टां,'भवदापदं' विचिन्तयन्त्याः भावयन्त्याः 'मम चेतः' चित्तम् आधयः' मनोव्यथाः ["उपसर्गे घोः किः" इति किप्रत्ययः7] 'प्रसभं' प्रसह्य 'रुजन्ति' भञ्जन्ति [रुजोभङ्गे इति धातोर्लट्]

पश्यतामपि दुःसहा दुःखजननी त्वद्विपत्तिः अनुभवितारं त्वां न विकरोतीति महच्चित्र-मित्यर्थः।8 [चेतः इति "रुजार्थानां भाववचनानामज्वरेः" इति षष्ठी भवति। तत्र शेषाधिकारात् शेषत्वस्य (? स्य चा) विवक्षितत्वान्नदिति] ॥ ३७ ॥

Notes on Malli.

1. अथ &c.—Now toshow the mishap of the king she says by way of introduction (उपोद्घात)। By introduction is meant description of something to narrate the matter in hand,

N. B.—The line प्रकृतार्थ...उपोद्घातः is evidently a marginal note of some reader on Malli made in his own copy of the Tika to explain the Tika for his own benefit. Scribes have incorporated it with the Tika. It is absurd to think that the commentator himself had used a stiff word and then added an explanation of the word !! 2. तस्य etc.—In तावकी अण् comes in by the rule "तस्येदम्"। Again तवकादेश is enjoind by the sutra "तवकममका—" (See Charcha). 3. पर etc.—This is because another's thought is not amenable to direct preception. 4. विदो etc.—वसु comes in place of लट of the root विद् by the rule "विदो—" (see sl. 20). 5. न च etc.—It cannot be inferred from her own example that he is sorry, because overtaken by misery. The inference proves false in men of patience. With this in view she says चित्तवृत्तयः etc. 6. धीरा etc.—N. B—The text seems corrupt. धीर, अधीर etc. are not चित्तवृत्ति। Perhaps धीरत्वा-धीरत्वाद्यनेकप्रकाराः is intended. 7. उप etc —क्ति is the affix in आधि by the rule "उपसर्गे—" (See Charcha). 8. पश्यताम् etc.—The sense is, it is strange your painful plight does not move you,

the sufferer, while it is unbearable even to the lookers on. 9. चेतः etc.—There is no षष्ठी in चेतः by the rule "कृत्यानां—", here there is no शेषत्वविवक्षा of the कर्म (i.e, चेतः); the sutra "कृत्यानां—" demands शेषत्वविवक्षा of the कर्म। N. B.—The usual reading of the Tika here is meaningless. शेषत्वस्य विवक्षितत्वात् means that there is शेषत्वविवक्षा here; but then the षष्ठी would be unavoidable. अविवक्षितत्वात् is meant not विवक्षितत्वात्।

Charcha

1. इमाम्—It refers to Yudhisthira's present state of mind. Qual. धियम्।

2. वेद—विद + लट् + मि = विद + णल् (अ) in place of लट्=वेद I know. The original form in लट् मि is वेद्मि। Nom. अहम्। For grammar see sl. 20 under वेद।

3. तावकीम्—तव इयम् इति युष्मद + अण् स्त्रियाम्=तवक + अण् + ङीप् = तावकी yours. ताम्। Qual. धियम्। Here अण् comes in by the rule 'तस्येदम्'—in the sense of 'this is his". Then again तवक is enjoined in place of युष्मद by the rule 'तवकममकावेकवचने—' तवक in place or युष्मद singular and ममक in place of अस्मद singular are substituted when खञ् or अण् follows. Here अण् follows, hence तवक। For ममक in place of अस्मद cf. "मामकानां वरिष्ठम्" etc.—Mahabharata, "मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय"—Gita.

4. धियम्—ध्यायति अनया इति ध्यै + क्विप् करणे = धीः intellect, ताम्। कर्म of वेद।

5. विचित्र etc.—विशेषेण चित्रा इति विचित्राः strange, प्रादितत्—। अतिशयेन विचित्रा इति विचित्रा + रूपप् प्रशंसायाम् = विचित्ररूपाः (with पुंवद्भाव

of विचित्रा)। Or—विचित्रं रूपं यासां ताः, बहु—। See मनोरमरूपाम् Sl. 9. Qual. चित्तवृत्तयः।

6. खलु—निश्चये or वाक्यालङ्कारे। See Sl. 25.

7. चित्तवृत्तयः—वृत् + क्तिन् भावे = वृत्तिः disposition. चित्त is mind. तस्य वृत्तयः dispositions of the mind, ६तत्। Nom. to भवन्ति understood. For a somewhat similar sentiment, cf. "भिन्नरुचिर्हि लोकः"—Raghu VI.

8. विचिन्तयन्त्याः—वि + चिन्त् + णिच् (चुरादि) + शतृ + ङीप् स्त्रियाम् = विचिन्तयन्ती thinking. "शपश्यनोर्नित्यम्" इति नुम् स्त्रियाम्। तस्याः। Qual. मम।

9. भवत् etc.—भातीति भा + डवतु = भवत् you (expresses respect). तस्य आपद् your mishap, ६तत्—। ताम्। Obj. of विचिन्तयन्त्याः। आङ् + पद् + क्विप् भावे (सम्पदादि) = आपद्। The base is feminine. The fem. of भवत् (you) is भवती; while that of भवत् (भू + शतृ) is भवन्ती।

10. पराम्—पर is श्रेष्ठ greatest, पर + टाप् स्त्रियाम् = परा। ताम्। Qual. आपदम्। "परो दूरान्यश्रेष्ठेषु। परन्तु केवलं" इति इतिहैमः।

11. रुजन्ति—रुज (भङ्गे) तुदादि + लट् अन्ति = रुजन्ति break भञ्जन्ति। Nom. आधयः। [ररोज, रोक्ष्यति, अरौक्षीत्, रुग्ण in क्त]।

12. चेतः—चित् + असुन् = चेतः mind, Decline like पयस्। तत्। Obj. of रुजन्ति। Malli, discusses the rule "रुजार्थानां भाववचनानामज्वरेः"। It means—Of roots meaning 'to pain' excepting ज्वरि, the कर्म, if regarded as शेष, takes षष्ठी, the कर्त्ता being denoted by some word with an affix in the भाववाच्य। This apparently requires the कर्म (चेतः) in आधयश्चेतो रुजन्ति to take षष्ठी in connection with the rule रुजन्ति, if there is शेषत्वविवक्षा of the

कर्म and if आधि is in the भाववाच्य। But here there is no शेषत्व-विवक्षा of चेतः, hence no षष्ठी। See also Malli. and notes thereon. Again आधि need not necessarily be in the भाववाच्य (See note on आधय:). Hence there can be no question of षष्ठी here even if there is शेषत्वविवक्षा of the कर्म।

13. प्रसभम्—प्रगता सभा विचारः अस्मात् इति प्रसभम् summary. तत् यथा तथा। Summarily. Qual. रुजन्ति। Or प्रगतम् सभया: प्रसभम्। "प्रसभं तु बलात्कारे हठः" इति बोपालितः। Cf. "नयन्ति नः प्रसभमहृजि पङ्कताम्—Sisu XVII.

14. आधय:—आधीयते इति आङ्+धा+कि भावे कर्मणि वा—आधिः mental pain, anguish. ते। See sl. 28.

15. *Voice*.—इयं तावकी धीः मया...विद्यते।...वृत्तिभिः...रूपाभिः (भूयते) आधिभिः...रुज्यते।

38. Think how you rest now and how you did before.

पुराधिरूढः शयनं महाधनं
विबोध्यसे यः स्तुतिगीतिमङ्गलैः।
अदभ्रदर्भामधिशय्य स स्थलीं
जहासि निद्रामशिवैः शिवारुतैः॥ ३८॥

Prak.—What has become of me?—अशिवैः शिवारुतैः निद्रां जहासि [You are aroused from sleep in the morning by the unwelcome cry of jackals] If the sleep is sound it does not matter how aroused—अदभ्रदर्भां स्थलीम् अधिशय्य जहासि [Sound? Can you get sleep at all? You lie on the bare ground; that again is untouchable by reason of countless thorns of Kusa grass that are sprouting]. I am accustomed to it—पुरा स्तुतिगीति-

मङ्गलैः (यदा) शिवारुतैः विबोध्यसे [Songs of bards used to awaken you, so you are not accustomed to the cry of jackals]. The rousing is a small matter as I have already told you—पुरा महाधनं शयनम् अधिरूढ: यदा अदभ्रदर्भां स्थलीमधिशय्य विबोध्यसे [Your bed was the most costly that could be procured ; how then can you say you are accustomed to Kusa thorns ?]

Prose and Syn.—य: महाधनम् (बहुमूल्यम्) शयनम् (शय्याम्) अधिरूढ: (आरुह्य सुप्त: त्वम्) स्तुतिगीतिमङ्गलै: (स्तुतिगीतिरूपाणि यानि मङ्गलानि तै:) पुरा (प्राक्) विबोध्यसे (विनिद्र: क्रियसे वैतालिकै:) स: अदभ्रदर्भाम् (अदभ्रा: प्रचुरा: दर्भा यस्यां तादृशीम्) स्थलीम् (वनभूमिम) अधिशय्य (आक्रम्य सुप्ता त्वम्) अशिवै: (अमङ्गलै:) शिवारुतै: (शृगालविरावै:) निद्राम् (सुप्तिम्) जहासि (मुञ्चसि) ।

Eng—You who formerly mounted on a costly bed, used to be aroused by auspicious songs and eulogies (Or—songs of praise), now having occupied a spot full of kusa shoots. you renounce sleep through inauspicious cries of jackals.

Beng.—পূর্ব্বে আপনি বহুমূল্য সুখশয্যায় শয়ন করিয়া বৈতালিকগণের মঙ্গল গানে ও স্তবে (Or—স্তুতিগানে) জাগরিত হইতেন। এক্ষণে কুশসূচিসমাচ্ছন্ন ভূমিখণ্ডে শয়ন করিয়া অমঙ্গল শৃগালের ধ্বনি শ্রবণে নিদ্রাত্যাগ করিতেছেন।

Expl.—Having done with the brothers she draws his attention to his own present sad plight. See Prak.

Malli—तदापदमेव श्लोकद्वयेनाह। पुरेति—'य: त्वं' 'महाधनं' बहुमूल्यं श्रेष्ठम [''महाधनं महामूल्ये' इति विश्व:] 'शयनम' शय्याम 'अधिरूढ:' सन्, 'स्तुतयो गीतयश्च' ता एव 'मङ्गलानि' तै:, कारणभूतै: पुरा विबोध्यसे' वैतालिकैरिति शेष: पूर्वं बोधित: इत्यर्थ:। [''पुरि लुङ् चास्मे'' इति भूतार्थे लट्2] 'स' त्वम 'अदभ्रदर्भां' बहुकुशाम् [''अस्त्री कुशं कुशो दर्भ:'' इति। 'अदभ्रं' बहुलं बहु'' इति चोभयत्राप्यमर:3] स्थलीम् अकृत्रिमभूमिम। [''जानपद—' इत्यादिना अकृत्रिमार्थे ङीप्। एतेन

दुःसहस्पर्शत्वम उक्तम् । "अधिशीङ्स्थासां कर्म" इति कर्मत्वम्4] 'अधिशय्य शयित्वा ["अयङ् यि क्ङिति" इत्ययङादेशः5] 'अशिवैः' अमङ्गलैः क्रोष्टृ रसितैः ["शिवा हरीतकी क्रोष्टा शमी नद्यामलक्यु भे" (नद्यामलक्यामा ?) इति वैजयन्ती6] । 'निद्रां जहासि' अद्येति शेषः ॥ ३८ ॥

Notes on Malli

1. तदा etc.—His mishap is being described by the next three Slokas. 2. पुरि etc.—In विबोध्यसे there is लट् is a past sense by the rule "पुरि—" See Charcha. 3. अस्त्री etc.—कुश, कुथ and दर्भ are synonymous and are used in other than feminine gender. अदभ्र बहुल and बहु are synonymous. Both these are from Amara. 4. जानपद etc.—ङीप् after स्थल comes to denote a natural site by the rule "जानपद—" See Charcha. This shows the unbearable character of its touch. कर्मत्व in स्थली is by the rule "अधिशीङ्—" see Charcha. 5. अयङ् etc.—in अधिशय्य, अयङ् comes in by the rule "अयङ् यि—" See Charcha. 6. शिवा etc. The Vaijayanti says, शिवा means हरीतकी, क्रोष्टा jackal, शमीतरु, नदी and आमलकी, also उमा ।

Charcha

1 पुरा—An अव्यय denoting past time. अव्ययत्वात् विभक्तिलोपः । तस्मिन् । अधि ७मी । अधिकरण of विबोध्यसे ।

2. अधिरूढः—अधि + रुह + क्त कर्त्तरि = अधिरूढः lit. mounted ; here 'lying' Qual. यः । Here कर्त्तरि क्त is guided by the rule "गत्यर्थाकर्मक —" Sl. 1.

3. शयनम—शय्यते अस्मिन् इति शी + ल्युट् अधिकरणे = शयनम् bed. Obj. of अधिरूढः ।

4. महाधनम्—महत् धनं यस्य of great value, बहु। Qual. शयनम्। Here महत् becomes महा by "आन्महतो" sl. 8.

5. विबोध्यसे—वि+बुध+णिच् लट् से कर्मणि—विबोध्यसे, you were roused. Nom. is वैतालिकैः understood. त्वं बुध्यसे without णिच्=त्वां बोधयन्ति वैतालिकाः with णिच्=त्वं बोध्यसे वैतालिकैः; by the rule "गति-बुद्धि" see ante। Here the verb though denoting past action takes लट् optionally by the rule "पुरि लुङ् चास्मे" लुङ् and लट् are optionally used in connection with पुरा to denote अनद्यतन past actions but not if there is स्म। Here also व्यबोधयिष्टाः in लुङ्। The root is also both भ्वादि and दिवादि। [बोधति-बोधते-बध्यते, बुबोध-बुबधे, बोधिष्यति-ते, अबधत्-अबोधीत्-अबोधिष्ट, अबोधि (in दिवादि)]।

6. यः—Correlative of सः in the second clause, उक्त कर्मणि १मा।

7. स्तुति etc.—स्तु+क्तिन् भावे स्तुति, praise. गै+क्तिन् भावे=गीति song. स्तुतयश्च गीतयश्च, स्तुतिगीतयः, द्वन्द्व। ता एव मङ्गलानि, कर्मधा of the शाकपार्थिवादि class. तैः। करणे ३या। Or say स्तुतेः गीतयः स्तुतिगीतयः songs of praise, ६तत्। etc.

8. अदभ्र etc,—अदभ्र is much, immense. Cf. 'अदभ्रमभ्राजत साश्रम-श्रमणात् प्रकाशरोचिः प्रतिमेव हैमजा'' Naishadha XVII. अदभ्रा दर्भाः यस्याम्, बहु। ताम्। Qual. स्थलीम्। Kusas sprout on forest tracts. Here the short young shoots are intended. The bed was a bed of thorns.

9. अधिशय्य—अधि+शी+ल्यप=अधि+शय+ल्यप=अधिशय्य having reclined on. Here अयङ् is substituted for the ई of शी by the rule "अयङ्यि क्ङिति" अयङ् replaces the final of शी before an

affix that drops क or ङ् and has य leading ; ल्यप् is कित् through क्ता the स्थानी ।

10. स्थलीम्—कर्म of the क्रिया in अधिशय्य। स्थल+ङीष् स्त्रियाम् स्थली, refers to a piece of अकृत्रिम natural ground. If स्थल does not refer to an अकृत्रिम भूमि, them fem is स्थला ।

11. जहासि—हा जुहोत्यादि+लट सि=जहासि you quit त्यजसि । Nom. सः । [जहाति, लोट हि जहाहि-जाहहि जहीहि । अहासीत, हास्यति, जहौ] ।

12. निद्राम्—निद्रा is sleep, ताम् । Obj. of जहासि ।

13. अशिवैः—शिव is मङ्गल auspicious, न शिवानि inauspicious, नञ्तत— । तैः । Qual. शिवारुतैः । Cf "राज्ञः शिवं सावरजस्य भूयात्" (शिव noun), 'शान्तानुकूलपवनश्च शिवश्च पन्थाः' (शिव adjective).

14. शिवारुतैः—रु+क्त नपुंसके भावे=रुतानि cries, शिवा is jackal. शिवानां रुतानि, cry of jackals, ६तत—तै. । करणे ३या ।

12, Voice—अधिरूढं य (वैतालिकाः) विबोधयन्ति ।...तेन...निद्रा हीयते ।

39. *Think again of what you eat.*

पुरोपनीतं नृप रामणीयकं
द्विजातिशेषेण यदेतदन्धसा ।
तदद्य ते वन्यफलाशिनः परं
परैति कार्श्यं यशसा समं वपुः ॥ ३९ ॥

Prak.—But I do not suffer—वपुः यशसा समं परं कार्श्यं परैति [You look lean and hungry, so you are suffering in body and also suffering in reputation]. Why should I be lean ?—अद्य वन्यफलाशिनः ते वपुः [You live on wild fruits now, and are losing

flesh]. I was never stout—पुरा अंधसा रामणीयकम् उपनीतं ते वपुः—[You used to be well-fed, and had pleasing look of a healthy person]. I was not particular of what I ate—द्विजातिशेषेण अंधसा रामणीयकम् उपनीतं ते वपुः [True you did not order any particular dish for yourself ; but you never partook of meals without first offering a share to Brahmanas. The meals were prepared for the Brahmanas and as such included courses dressed with special care] 39.

Prose and Syn—हे नृप (नरनाथ), यत् एतत् (दृश्यमानम्) ते वपुः (तव शरीरम्) पुरा (प्राक्) द्विजातिशेषेण (द्वे जातौ येषां ब्राह्मणानामित्यर्थः, शेषं भुक्तावशिष्टम्, यद्वा ब्राह्मणैः शेषितं वा तेन ब्राह्मणभोज्यावशिष्टेन) अन्धसा (अन्नेन) रामणीयकम् (रम्यतां पुष्टिमिति यावत) उपनीतम् (प्रापितम्) अद्य वन्यफलाशिनः (वन्यफलं यः केवलमश्नाति तस्य) ते तत् (वपुः) यशसा समम् (कीर्त्या सह) परम् (अतिमात्रम्) कार्श्यम् परैति (तनुतां भजते) ।

Eng.—O King, this body of yours formerly used to be made charming by the rice left after the Brahmans had eaten, now to-day you being fruit-taker, attains thinness along with your fame.

Beng.—হে রাজন্! আপনার এই শরীর, পূর্ব্বে ব্রাহ্মণগণের ভুক্তাবশিষ্ট অন্নদ্বারা পুষ্টিপ্রাপ্ত হইয়াছিল, অদ্য আপনি শুধু বন্য ফলমূল আহার করাতে, যশের সঙ্গে সঙ্গে কৃশতা প্রাপ্ত হইতেছে।

Expl.—Easy. See Prak.

Malli.—पुरेति—हे 'नृप यदेतत्' पुरोवर्त्ति वपुः 'पुरा द्विजातिशेषेण' द्विजभुक्तावशिष्टेन 'अंधसा' अन्नेन ["भिस्सा स्त्री भक्तमन्धोऽन्नम्' 1 इत्यमरः] द्वे जाती येषां ते द्विजातयः [तदुक्तम् "जन्मना जायते शूद्रः संस्कारैर्द्विज उच्यते" इति ; "दन्तविप्राण्डजा द्विजाः" इत्यमरः;2] रमणीयस्य भावः "रामणीयकं" मनोहरत्वम् 'उपनीतं प्रापितम् [नयतेः द्विकर्मकत्वात् प्रधाने कर्मणि क्तः । "प्रधानकर्मण्याख्ये ये लादी-

नाहुर्द्विकर्मणाम्" इति वचनात्3] 'भद्यवद्यकलाशिन: तं' तत्र 'तत् वपु: यशसा समं परम्' अतिमात्रं 'कार्श्यं' परैति' प्राप्नोति। उभयमपि क्षीयते इत्यर्थ:4 ; [अत्र सहोक्तिरलङ्कार:, तदुक्तं काव्यप्रकाशे "सा सहोक्ति: सहार्थस्य बलादेकं द्विवाचकम्" इति5] ॥ ३९ ॥

Notes on Malli

1. भिक्षा etc.—Amara says, भक्त, अंधस् अन्न and the feminine word भिक्षा are synonymous. 2. तदुक्तम् etc.—It is said.—"By birth one becomes a Sudra, and by initiation he becomes a द्विज" । Amara says द्विज means teeth, Brahmana and those born of eggs. 3· नयने etc—The root नी being द्विकर्मक, क्त is added to it in agreement with the direct (प्रधान) object. It is said "In the case of द्विकर्मक roots when the कर्म has to be voiced the लकार etc.—are in the matter of the प्रधानकर्म' 4· उभयम् etc — The sense is, both suffer. 5. अत्र etc —The अलङ्कार here is सहोक्ति । Thus is said in the kavyaprakas—"When a single matter expresses two things by force of सहार्थ words the figure is सहोक्ति' ।

Charcha

1. पुरा—See sl. 38. अधि' of the क्रिया in उपनीतम ।

2. उपनीतम्—उप+नी+क्त कर्मणि=उपनीतम् meaning प्रापितम् । The root नी being द्विकर्मक has two objects. Here वपु: is प्रधान and रामणीयकम् is अप्रधान कर्म । By the dictum "ण्यादे: प्रधाने'—the प्रधानकर्म वपु: is उक्त here in connection with the क्त after नी in the कर्मवाच्य । Also see sl. 16 under नयति ।

3. नृप—See sl. 4. Case of address (सम्बोधन) । A protector of men is so changed.

4. रामणीयकम्—रम+णिच्+अनीयर् कर्तरि बाहुलकात्=रमणीयम् charming Cp, "रमणीये खलुकाले"—Sak. तस्य भाव: इति रमणीय+वुञ्=

रामणीयकम् charmingness, charm. Here the contrast is with कार्श्य, hence the word has to be taken as meaning पुष्टि। अप्रधान कर्म of the क्रिया in उपनीतम। Thus the original sentence was—अंधः वपुः रामणीयकमुपनीतवत् = अंधसा वपुः रामणीयकमुपनीतम् (कर्मवाच्ये)। Also see उपनीतम् above. Here अनीयर is in the कर्तृवाच्य by the rule "कृत्यल्युटो बहुलम्"—कृत्य affixes and ल्युट् are irregularly added Also cf. "दिगव्यापिनीर्लोचनलोभनीयाः"—Bhatti II where also we get कर्तरि अनीयर्।

5, द्विजाति—etc.—जन + क्तिन् भावे = जातिः birth, शिष्यते इति शिष + घञ् कर्मणि = शेषम् remainder after meal—Malli. Or शेष्यते इति शिष + णिच् + घञ् कर्मणि शेषम् that which is caused to remain. द्वे जाती येषां ते द्विजातयः twice.born, बहु—। द्विजाति here refers only to the Branmanas. तेषां शेषः शेषं वा, इतत्—। तेन। Malli's idea is that शेष here stands for भुक्तशेष from the context or by लक्षणा। In the alternative derivation with णिच् attached the necessity for लक्षणा does not arise. When the meal was ready he called in Brahmans to partake of it and himself ate what remained.

6. अंधसा—अंधस् is अन्न rice. अनुक्ते कर्तरि इया। See note 4.

7. एतत्—refers to the body (वपुः) before the eyes. See also under अहम् sl. 34.

8. तत्—यद् and तद् are correlatives. Qual. वपुः। sl. 35.

9. वन्य etc.—वन is forest ; वने भवं—वन + यत् = वन्यम् growing in the forest. वन्यं फलं, wild fruits कर्मधाः—। वन्यफलम् अश्नातीति वन्यफल + अश + णिनि कर्तरि = वन्यफलाशी। तस्य। Qual. ते। This epithet shows contrast with his previous mode of living. He is now exclusively on a fruit diet.

10. परम्—It means अत्यर्थम्। Qual. कार्श्यम्। See पराम्. sl. 37.

11. परैति—परा+इ+लट् ति attains प्राप्नोति। Nom, वपुः। [एति, अगात्, इयाय, एष्यति]।

12. कार्श्यम्—कृश+क्त क्तिरि=कृशः lean, तस्य भाव इति कृश+ष्यञ् =कार्श्यम् thinness, कर्म of परैति। कृश is irregularly formed by the rule "अनुपसर्गात् फुल्लक्षीवकृशोल्लाघाः"—फुल्ल with फुल्+क्त, क्षीव with क्षीव+क्त, कृश with कृश+क्त and उल्लाघ with उल्लाघ+क्त are irregularly formed when no उपसर्ग precedes. If any उपसर्ग precedes the forms are respectively प्रफुल्तः, प्रकृशितः and प्रोल्लाघितः।

13. यशसा—यशस् fame. तेन। सममयोगे इया, by the rule "सह-युक्तेऽप्रधाने" (sl. 9.)

15. *Voice*...द्विजातिशेषम् अ'धः वपुः उपनीतवत्...। तेन वपुषा... परैयते।

40. What have you got for an audience-hall now.

अनारतं यौ मणिपीठशायिनौ
अरञ्जयद्राजशिरःस्रजां रजः।
निषीदतस्तौ चरणौ वनेषु ते
मृगद्विजालूनशिखेषु बर्हिषाम् ॥ ४० ॥

Prak.—What else do you note ?—चरणौ ते बर्हिषां वनेषु निषीदतः [You have to place your feet on plots of kusa grass]. What harm ?—मृगद्विजालूनशिखेषु वनेषु [Of kusa grass of which the tops have been cropped up by the deer or the ascetics. O the contrast !] What contrast ?—राजशिरःस्रजां रजः यौ चरणौ अरञ्जयत् तौ निषीदतः [The contrast is that formerly these feet enjoyed the

contact of wreaths of royal heads and now are to rest satisfied with the touch of Kusa grass only]. Any other point ?—अनारतं मणिपीठशायिनौ चरणौ अरञ्जयत् [The feet rested on foot-stools of gems, but now rest on bare ground in a clump of kusa grass]. 40.

Prose and Syn.—अनारतम् (सर्वदा) मणिपीठशायिनौ (मणिमये पीठे स्थितिशीलौ) यौ ते चरणौ राजशिरःस्रजाम् (राज्ञः शिरसु प्रणतानां भूपालानां मौलिषु स्थितानां स्रजां मालानाम) रजः (परागः) अरञ्जयत् (अभूषयत्) तौ (चरणौ) मृगद्विजालूनशिखेषु (मृगैः हरिणैः द्विजैः तपस्विभिश्च आलूनाः छिन्नाः शिखा येषु तादृशेषु) बर्हिषां वनेषु (कुशकाननेषु) निषीदतः (निष्ठतः) ।

Eng.—Those feet of thine, that used to rest always on crystal-slabs and which the pollens of wreaths on the crests of kings used to dye, now rest in clumps of kusa grass where the tops have been cropped up by the deer and the ascetics.

Beng.—আপনার চরণযুগল নিরন্তর মণিময়পীঠে রক্ষিত থাকিত এবং রাজগণের মুকুটস্থ পুষ্পমাল্যের পরাগদ্বারা রঞ্জিত হইত। সেই চরণদ্বয় অদ্য, কুশবনে রক্ষিত হইতেছে। সে বনের অগ্রভাগগুলি মৃগগণ অথবা তপস্বিগণ কর্ত্তৃক ছিন্ন হইয়াছে।

Expl.—Formerly when sitting on your audience-hall, countless kings used to come up to you to pay their respects. Now you hold durbar in pointed kusa forests with perhaps a deer or an ascetic as visitor ! Also See Prak.

Malli.—अनारतमिति—'अनारतम्' अजस्रं 'मणिपीठशायिनौ' मणिपीठस्थितौ यौ चरणौ राजशिरःस्रजां' नमद्भूपालमौलिस्रजां 'रजः' परागः 'अरञ्जयत् तौ ते चरणौ 'मृगैः द्विजैश्च' तपस्विभिः 'आलूनशिखेषु' छिन्नाग्रेषु 'बर्हिषां कुशानाम् ['बर्हिः कुशहुताशयोः'' इति विश्वः] वनेषु निषीदतः निष्ठतः ॥ ४० ॥

Notes on Malli.

1. Visva says, बर्हिः ; means kusa and fire.

Charcha.

1. अनारतम्=Qual. the क्रिया in मणिपीठशायिनौ। For deriv. See sl. 15.

2. मणि etc—मणि is gem. The ण here is natural as in वणिज्, कणा etc. मणिनिर्मितं पीठम् stool of gem. शाकपार्थिवादिवत् समासः। मणि-पीठे शयाते इति मणिपीठ+शी+णिनि कर्त्तरि=मणिपीठशायिनौ resting on stools of gem. तौ। Qual. चरणौ।

3. अरञ्जयत्—रञ्ज+णिच्+लङ्, द=अरञ्जयत् dyed. Nom. रजः। Here the root is भ्वादौ उभयपदी। [रजति-रजते, ररञ्ज-ररञ्जे, अराङ्क्षीत् अरङ्क्त।] The root is also दिवादि cp.' "अपरज्यते" II. sl. 49. When णिच् is added the form is रञ्जयति, लुङ्-अररञ्जत् etc. But when the meaning is (मृगरमण) 'hunting', the form in णिच् is रजयति as in रजयति मृगान् व्याधः। This is owing to the Varttika "रञ्जेर्णौ मृगरमणे नलोपो वक्तव्यः"।

4. राज etc,—राज्ञां शिरः heads of kings. ६तत्—। राजशिरःस्थाः स्रजः wreaths on royal heads, शाकपार्थिवादिवत् समासः। Or—राजशिरसि स्रजः, सुप्सुपा। Or—राजशिरसः स्रजः, ६तत्—। तासाम्। शेषे ६ष्ठी। For स्रज् see sl. 29 under स्रक्।

5. रजः—रजस् here means dust or pollens of flowers of wreaths worn by kings. Nom. to अरञ्जयत्। "रजो रेणुपरागयोः। स्त्रीपुष्पे गुणभेदे च" इति हेमचन्द्रः। The king used to prostrate themselves at his feet. There wreath touched the feet and dropped pollens on them. The kings came in such numbers that the feet got dyed with the pollens.

6. निषीदतः—नि + सद + लट तस् = नि + सीद+तस्= नि + षीद + तस् = निषीदत: rest. Nom. चरणौ। Here सद becomes सीद by the rule "पाघ्राध्मा—" (See sl. 35) Next षत्व is by the rule "सदि: अप्रते:"— —The स of सद becomes ष when preceded by any उपसर्ग other than प्रति। [ससाद, लुङ् असदत्, सत्स्यति, क्त सन्न] !

7. मृग etc.—द्वि: जाता इति द्वि + जन + ड कर्त्तरि = द्विजा: here ascetic. आ + लू (क्र्यादि) + क्त कर्मणि स्त्रियाम् = आलूना: cropped, मृगाश्च द्विजाश्च मृगद्विजा:, द्वन्द्व। तै आलूना:, ३या तत्—। मृगद्विजालूना: शिखा येषु, where tops were cropped by etc.—। Qual. वनेषु। In the compound मृगद्विज, the word द्विज should have पूर्वनिपात, by the varttika "अभ्यर्हितञ्च"। But our poet does not strictly observe the rules on पूर्वनिपात। See sl. 3. under सौष्ठवौदार्य्य etc. Or मृग is placed first to show the order of शिखालवन (cropping of tops). The deer first took their shares when the shoots were still young, next came the ascetics. And these are hence pricking now.

8. बर्हिषाम—बर्हिस् means kusa-grass तेषाम् ; शेषे ६ष्ठी।

9. *Voice.*—रजसा...यौ...अरञ्जेयताम्...ताभ्यां चरणाभ्यां निषद्यते।

41. I grieve because enemies have brought you to this plight.

द्विषन्निमित्ता यदियं दशा तत:
समूलमुन्मूलयतीव मे मनः।
परैरपर्य्यासितवीर्य्यसम्पदां
पराभवोऽप्युत्सव एव मानिनाम् ॥ ४१ ॥

Prak.—इयं दशा मे मन: समूलम् उन्मूलयतीव [This helpless plight of thine has thoroughly upset my mind]. It is Fate, no

sorrow over it—यत् इ' द्विषन्निमित्ता ततः उन्मूलयतीव [it is unbearable that enemies should reduce you to such a plight]. It makes no difference whether a reverse of fortune is due to enemies or ensues otherwise— मानिनां पराभवः अपि उत्सव एव [On the other hand even a reverse is a matter for joy to the spirited]. Then why grieve ?—परैः अपर्य्यासितवीर्य्यसम्पदां मानिनाम् [I mean joy to the spirited, the exuberance of whose valour has not been destroyed by enemies. You seem, on the other hand to be thoroughly relieved of the prowess, hence the grief] 41.

Prose and Syn—यत (यस्मात्) [ते] इयं दशा (दुर्दशा) द्विषन्निमित्ता द्विषन्तः शत्रवो निमित्तं कारणं यस्यास्तथाविधा अरिकृता) ततः (तस्मात्) मे मनः समूलम् (निःशेषम्) उन्मूलयतीव (उत्पाटयतीव)। परैः शत्रुभिः अपर्य्यासितवीर्य्यसम्पदाम् (अपर्य्यासिता अमोचिता वीर्य्यसम्पत् प्रभावातिशयो येषां तेषाम् अनिराकृततेजोमहिम्नाम) मानिनाम् (मनस्विनाम्) पराभवोऽपि (पराजयोऽपि) उत्सव एव (हर्षस्थानमेव)।

Eng—As this plight has your enemies for its cause, it upsets my mind as if to its verybase. To the spirited, the exuberance of whose prowess has not been wiped out by the enemies, even a repulse is a source of joy.

Beng.—যে হেতু আপনার এই দুর্দ্দশা শত্রুকৃত, তজ্জন্য ইহা আমার মনকে সমূলেই যেন উৎপাটিত করিতেছে। আত্মমানী বীরদিগের—যাহাদের প্রভূতবীরত্ব শত্রুগণ কর্তৃক বিদলিত হয় নাই—তাহাদিগের পরাজয়ও উৎসবস্বরূপ ঘটে।

Expl.—When a man of mettie is overthrown by his enemies he thanks his stars and rejoices if his prowess remains untouched. The reverse ia attributed to chance and urges him on to mightier effects to make up for it.. But in your case the overthrow has it seems, thrashed all spirit out of you. The spectacle is woeful and well nigh drives me mad.

Malli.—ननु सर्वप्राणिसाधारण्याम आपदि का परिदेवना इत्यवाह द्विषद्विति1। 'यत्' यतः कारणात् 'इयं दशा' अवस्था ["दशा वर्त्तौ अवस्थायाम्" इति विश्वः] द्विषन्तो निमित्तं यस्याः सा ["द्विषोऽमित्रे" इति शतृप्रत्ययः2] ततो मे मनः 'समूल' निःशेषम् 'उन्मूलयतीव' उत्पाटयतीव। दैवी तु आपत् न दुःखाय इत्याह3—परैरिति, 'परैः, शत्रुभिः अपर्य्यासिता' अपर्य्यावर्त्तिता 'श्रीर्य्यसम्पदः येषां तेषां 'मानिनां पराभवः' विपत् 'अपि उत्सव एव इति। [वैधर्म्येण अर्थान्तरन्यासः। मानहानिर्दुःसहा न तु आपत् इति भावः 4]।

Notes on Mali.

1. ननु etc.—Well reverse of fortune is common to all creatures, why grieve for it ?—This is answered by द्विषत etc. 2. द्विषः etc.—The शतृ in द्विषत् is by the rule "द्विषोऽमित्रे" (See sl. 27 under द्विषताम्)। 3. दैविकी etc—A divine visitation is not a matter for regret—this is said by परैः etc. 4. Here the figure is अर्थान्तरन्यास by contrariety. The sense is—It is loss of prestige and not misfortune, that is unbearable.

Charcha.

1. द्विषत् etc.—For द्विषत् see sl. 27. निमित्त is cause. "निमित्तं हेतुलक्ष्मणोः" इत्यमरः। द्विषन्तः निमित्तमस्याः caused by enemies. बहु—। Qual, दशा।

2. यत्—An अव्यय meaning यस्मात् कारणात्।

3. इयम्—It means इदानीम् अनुभूयमाना। Qual, दशा।

4. दशा—दशा is अवस्था, plight. "दशावस्थादीपवर्त्त्योर्वस्त्रान्ते भूम्नि योषिति" इति मेदिनी। Nom to भवति understood.

5. ततः—तद्+ङसि (५मी)+तस् स्वार्थे=ततः meaning तस्मात् कारणात्। It corresponds to यत् above.

6. समूलम्—मूल is root. तेन सह वर्त्तमानम्, बहु—। तत् यथा तथा। Qual. उन्मीलयति। Here the optional form is सहमूलम्। See "वोपसर्जनस्य" sl. 21.

7. उन्मू॰ etc.—उद् + मूल + णिच् (चुरादि) + लट् ति = उन्मूलयति tears up, upsets, उत्पाटयति। Nom. इच्छा of the previous clause.

8. परैः—पर means here enemy' मत्। "परो दूरान्यश्रेष्ठमत्सु"—इति हेमचन्द्रः। The word in this sense also is a सर्वनाम cf. 'तथा परेषां युधि च"—Raghu. The original meaning of the word पर is 'other than self'; by transference it means 'enemy'. "परापर-शब्दयोः उपचारात् शत्रौ प्रतिवादिनि च प्रयोगः"—Manorama, अनुक्ते कर्त्तरि ३या—कर्त्ता of the क्रिया in पर्य्यासित।

9. अपर्य्यासित etc.—परि + आस + णिच + क्त कर्मणि स्त्रियाम्। Or परि+ अस् (दिवादि) क्षेपे + णिच + क्त कर्मणि स्त्रियाम्, पर्य्यासिता destroyed. न तथा, नञ्तत्—। वीरस्य भावः कर्म वा वीर + ष्यञ् = वीर्य्यम् valour. तस्य सम्पत् wealth of valour ६तत्—। अपर्य्यासिता वीर्य्यसम्पत् एषाम् whose exuberance of valour is destroyed, बहु—। तेषाम्। Qual. मानिनाम्।

10. पराभवः—पराभव is defeat. See sl 7. Nom. to भवति understood.

11. उत्सवः—उत् + सू + अप् भावे = उत्सवः joy. Same case with पराभवः। It is a source of joy because of the thought "luckily my valour is unimpaired and I can fight again."

12. मानिनाम्—मन + घञ + भावे = मानः self-respect. स अस्ति एषा-मिति मान + इनि मत्वर्थे = मानिनः those having self respect. here the spirited. तेषाम्। शेषे ६ष्ठी। Related to पराभव and उत्सव।

13. Voice,—अनया...निमित्तया (भूयते)।...अनया···उन्मूल्यते।···परा-भवेन उत्सवेन (भूयते)।

42. *Cast off apathy and adopt stern measures.*

विहाय शान्तिं नृप धाम तत् पुनः
प्रसीद सन्धेहि वधाय विद्विषाम् ।
व्रजन्ति शत्रूनवधूय निःस्पृहाः
शमेन सिद्धिं मुनयो न भूभृतः ॥ ४२ ॥

Prak.—हे नृप, प्रसीद [Be pleased, O king]. Yes what do you say ?—शान्तिं विहाय तत धाम पुनः सन्धेहि [Away with resignation ; have recourse again to your wonted valour]. With what object ?—विद्विषां वधाय [That alone can kill your enemies]. There are other ways also—निःस्पृहा मुनयः शमेन शत्रून् अवधूय सिद्धिं व्रजन्ति [Yes, ascetics renouncing desire conquer their internal enemies, such as, greed, anger etc. and attain success through resignation]. Then why should not I ? भूभृतः न [King s enemies are not merely internal ; their success too is worldly, not spiritual, Thus they connot succeed through resignation]. 42.

Prose & Syn.—हे नृप (नरेन्द्र) शान्तिम् (शमं) विहाय (परित्यज्य) तत (प्रसिद्धम्) धाम (तेजः) विद्विषां वधाय (अरिप्रमाथाय) पुनः सन्धेहि (भूयोऽप्यवलम्बस्व) प्रसीद (प्रसन्नो भव) । निःस्पृहा मुनयः (निष्कामास्तापसा.) शत्रून् अवधूय (अन्तःशत्रून् निरस्य) शमेन (शान्त्या) सिद्धिं व्रजन्ति (साफल्यं गच्छन्ति) भूभृतो न (न हि तेन महीपतयः सफलाः) । Or—तत् (तस्मात्) प्रसीद । शान्तिं विहाय विद्विषां वधाय नृपधाम (राजतेजः) पुनः सन्धेहि etc.

Eng.—Be pleased. O king, Having renounced forbearance apply that valour again for the destruction of enemies. Ascetics are without desire and, having killed enemies through forbearance, attain success ; not so the sustainers of the world. *Or So be pleased, Having...apply kingly valour again...etc.*

Beng.—হে রাজন্, প্রসন্ন হউন। শত্রুবিনাশের জন্য পুনরায় আপনি আপনার জগদ্বিখ্যাত তেজ ধারণ করুন। নিষ্কাম মুনিগণ কামাদি অন্তঃশত্রুগণকে দূর করিয়া শমগুণদ্বারা সিদ্ধিলাভ করিতে পারেন, কিন্তু রাজগণদ্বারা সিদ্ধি লাভ করিতে পারেন না।

Expl.--You behave as an ascetic, yet cherish kingly aspirations. The two are incongruous. The king's aim and method are different from those of an ascetic' So act like a king if you value the realisation of your aspirations.

Malli.—विहायेति—हे 'नृप', 'शान्तिं' शम 'विहाय', तत्' प्रसिद्ध'' 'धाम तेजः 'विद्विषां वधाय पुनः सन्धेहि' अङ्गीकुरु 'प्रसीद' [प्रार्थनायां लोट्]। ननु शमेन कार्यसिद्धौ किं क्रोधेन इत्यत आह—व्रजन्तीति। । 'निःस्पृहा मुनयः यत् न्' कामादीन् 'अवधूय निर्जित्य 'शमेन' क्रोधवर्जनेन 'तद्धि' मोक्षाख्यां 'व्रजन्ति भूभृतस्तु न'। कैवल्यकार्यवत् राजकार्यं न शान्तिसाध्यमित्यर्थः2 ॥ ४२ ॥

Notes on Malli.

1. ननु—etc.—Well, if the end is gained by forbearance, what is the use of anger ? On this she says व्रजन्ति etc. 2. कैवल्य etc.—Unlike those of salvation, royal affairs are not achievable by resignation.

Charcha

1. विहाय—वि + हा + ल्यप् = विहाय, having renounced. [जहाति, जहौ, अहासीत, हास्यति, लोट् हि जहाहि जहीहि जहिहि, क्त हीन]।

2 शान्तिम्—शम + क्तिन् भावे शान्तिः resignation, forbearance, tranquillity, शान्ति is शमगुण, which generally arises from विवेक and वैराग्य। Obj. of विहाय। Hence शान्तरस is defined thus 'न यत्र दुःखं न चिन्ता, न द्वेषरागौ न च काचिदिच्छा। रसः स शान्तः कथितो मुनीन्द्रैः सर्वेषु भावेषु शमप्रधानः।

3. धाम—धामन् is Valour तेजः। कर्म of सन्धेहि। We may also take नृपधाम as one word contrasting it with मुनिधाम as described in the second half of the verse.

4. तत्—Here तद् is प्रसिद्धार्थक। तत् = तत् प्रसिद्धम्। See sl. 30 under ते। Qual, धाम। Or, take it as an अव्यय meaning तस्मात्। Construe—तत् तस्मात् सन्धेहि etc.

5. प्रसीद—प्र + सद + लोट हि। Conj. sl. 42.

6. संधेहि—सम् + धा + लोट हि। [दधाति-धत्ते, दधौ दधे, अधात्-अधित] । Nom. त्वम् understood.

7. वधाय—हन् + अप भावे = वधः। तस्मै। Here वध comes in place of हन by the rule "हनश्च वधः"। The ४र्थी here is कर्मणि by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिनः"—If a तमुन्नन्त word is suppressed, its कर्म will take ४र्थी। Thus वधं कर्तुम् संधेहि = वधाय संधेहि with तुमुन् suppressed. Here we can also with diff. construction get "तुमर्थाच—" इति ४र्थी। Thus हन्तुम् संधेहि। Also see विधाताय sl. 3.

8. विद्विषाम्—कृद्योगा कर्मणि षष्ठी। For deriv, see sl. 6. विद्विषाम।

9. व्रजन्ति—व्रज + लट अन्ति। Conj, see sl. 30 Nom. मुनयः।

10. अवधूय—अव + धु or धू + ल्यप। The root is seen in almost all the गणs thus—धूनोति-धुनोति, धुनुते, धुवाति, धवति धुनयति ; [दुधाव, अधौषीत् अधावीत्-अधिविष्ट] । कर्म is अवून्।

11. निःस्पृहा—स्पृह + अङ भावे = स्पृहा desire. निरस्ता स्पृहा एषाम् whose desire is discarded, बहु—। ते। Qual. मुनयः।

12. शमेन—शम is defined thus—"शमो निरीहावस्थायां स्वात्मविश्रमजं सुखम्"। Also thus—"शमस्तावत् श्रवणादिव्यतिरिक्तविषयेभ्यो मनसो निग्रहः।" तेन। इतो ३या।

13. सिद्धिम्—सिध + क्तिन् भावे = सिद्धिः success कार्यनिष्पत्ति। Obj.

of व्रजन्ति। सिद्धि (success) has to be estimated by the aim of the worker. Ascetics work for salvation (मोक्ष) ; in their case सिद्धि is in the shape of मोक्ष। Hence Malli. says मोक्षाख्याम्—that which goes by the name of मोक्ष। The सिद्धि (success) of kings is measured by the extent to which they have brought the world under control their राजचक्रवर्त्तिता, सार्वभौमता etc. It should be noted that मोक्ष is also a direct meaning of सिद्धि। Thus "सिद्धिस्तु मोक्षे निष्पत्तियोगयोः" इति हेमः। But निष्पत्ति, i.e. साफल्य applies to both king and ascetic and is hence preferable here.

14. भूभृतः—Nom. to व्रजन्ति For deriv. See sl. 3, The affairs of kings and ascetics are different. One wordly, the other spiritual, One requires वीररस, the other requires शान्तरस। So one adopts तेजः, the other शम। न भूभृतः = भूभृतः सिद्धिं न व्रजन्ति।

15. Voice—......प्रसद्यताम्...संधीयताम्।......निस्पृहैः मुनिभिः सिद्धिः व्रज्यते...भूभृद्भिः...।

43. *Spirit will be nowhere if not found in you.*

पुरःसरा धामवतां यशोधनाः
　　सुदुःसहं प्राप्य निकारमीदृशम्।
भवादृशाश्चेदधिकुर्वते रतिं
　　निराश्रया हन्त हता मनस्विता ॥४३॥

Prak.—हन्त मनस्विता निराश्रया (सती) हता [Alas ! Spiritedness has no room in this world, and is doomed to death so to say]. Why ?—भवादृशाश्चेत् रतिम् अधिकुर्वते [It is doomed if people like yourself take up resignation]. Resignation is not a bad thing after all—ईदृशं सुदुःसहं निकारं प्राप्य यदि अधिकुर्वते [It is bad indeed

if adopted after snch an unbearable insult]. Well, what is in me to resent the insult ? धामवतां पुरःसरा भवादृशाः [You are the foremost among the mighty, if you acept resignation, spiritedness disappears from this world]. Suppose I forgive my enemies— यशोधना भवादृशाः [That will bring you infamy, you cannot put up with that, because you prize fame].

Prose and Syn.—धामवताम् (तेजस्विनाम्) पुरःसराः (अग्रगामिनः) यशोधनाः (कीर्त्तिसर्वस्वाः) भवादृशाः (त्वद्विधाः) सुदुःसहम (असह्यतमम) ईदृशम् (एवं विधम्) निकारम (लाञ्छनाम्) प्राप्य (अनुभूय) रतिम (सन्तोषम्) अधिकुर्वते चेत् (यद्यवलम्बन्ते), हन्त (अहो दुःखम) मनस्विता (अभिमानिता) निराश्रया (निरालम्बा सती) हता (लुप्ता) ।

Eng—Alas ! spritedness (mainliness), with its shelter gone is doomed if those of your stamp, who treasure fame and move in the van of the mighty, adopt resignation after having received such a highly unbearable insult.

Beng.—আপনি বীরগণের অগ্রগণ্য, কীর্ত্তিই আপনার একমাত্র ধন ! আপনার মত লোকও যদি এইরূপ অসহ্য অপমান প্রাপ্ত হইয়া সন্তোষেরই আশ্রয় লয়, তাহা হইলে তেজস্বিতা উপযুক্ত আশ্রয়ের অভাবে বিলুপ্ত হইবে ।

Expl—I am afraid, men of spirit have become rare on earth now. Judge by your own example ; you do not hesitate to put up with any amount of insult heaped on you. Also See Prak.

Malli.—पुरेति । किञ्च 'धामवतां' तेजस्विनां परापकारासहिष्णूनाम् इत्यर्थः । । पुरः सरन्तीति 'पुरःसराः' 'अग्रसराः' ["पुरोऽग्रतोऽग्रेषु सर्तेः" इति टप्रत्ययः 2] 'यशोधना भवादृशाः सुदुःसहम्' अतिदुःसहम् 'ईदृशम्' उक्तप्रकारं निकारं पराभवं प्राप्य रतिं सन्तोषम् 'अधिकुर्वते स्वीकुर्वते 'चेत् तर्हि' 'हन्त' इति खेदे, 'मनस्विता' अभिमानिता 'निराश्रया' सती 'हता' तेजस्विजनैकाश्रयत्वात् मनस्वितायाः इत्यर्थः ।

मत पराक्रमितव्यमिति भाव:4 । [यद्यपि अत्र प्रसहनस्य अनङ्कृते: अधिपूर्वात् करोते: "अधे: प्रसहने" इत्यात्मनेपदं न भवति—"प्रसहनं परिभव: (? अभिभव:) इति काशिका—तथापि अस्या: (? स्या) कर्त्र भिप्रायविवक्षायामेव प्रतीजकत्वात् कर्त्र भिप्राये "स्वरितञित—" इत्यात्मनेपदं प्रसिद्धम् (? सिद्धम्)5] ॥ ४३ ॥

Notes on Malli

1. परा etc.—The sense is, of those who cannot tolerate insults by others. 2. पुरो etc.—The affix is here ट by the rule "पुरो—" See Charcha. 3. तेजस्वि etc.—Because spiritedness is found only in the powerful. 4. अतः etc.—The sense is, so you should adopt valour, 5. यद्यपि etc.—[N.B.—The text is corrupt. The काशिका reads प्रसहनमभिभव: । अस्या: कर्त्र भिप्राय is absurd, there is nothing here to which the feminine अस्याः can refer ; this should be अस्याकर्त्र भिप्राय (=अस्य अकर्त्र भिप्राय—)। प्रसिद्धम् is for सिद्धम् । Besides the parts are misplaced ; the parenthetical reference to the काशिका is extremely unlike Malli. However what Malli. means is obvious. We translate freely thus :—Here the आत्मनेपद in अधि+कृ is not by the rule "अधे: प्रसहने" because प्रसहन is unsuitable ; the Kasika says प्रसहन is अभिभव ; also because this rule applies only when कर्त्र भिप्राय is not intended. Here there is कर्त्र भिप्राय and the आत्मनेपद is by "स्वरितञित" । [The following re-arrangement of parts may be suggested—यद्यप्यत्र अधिपूर्वात् करोते: "अधे: प्रसहने" इत्यात्मनेपदं न भवति, प्रसहनस्य असङ्गते: [प्रसहनमभिभव इति काशिका] अस्य (तु) अकर्त्र भिप्रायविवक्षायामेव प्रयोजकत्वात्, तथापि कर्त्रभिप्राये "स्वरितञित:" इत्यात्मनेपदं सिद्धम्] ।

Charcha

1. पुरःसराः—पूर्व + ङि (अमी) + असि स्वार्थे = पुर् + अस = पुरः front. पुरः सरन्तीति पुरस् + सृ + ट कर्तरि = पुरःसराः going in front अग्रगामिनः। Qual, भवादृशाः By the rule "पूर्व-अधर-अवराणामसि पुर्-अध-अवश्चैषाम्" —पुर replaces पूर्व etc. when अस् follows. The root सृ takes ट here by the rule "पुरोऽग्रतोऽग्रेषु सर्त्तेः = सृ takes ट in the कर्तृवाच्य when पुरस, अग्रतः or अग्र precede as उपपद।

2. धामवताम्—धामन् is तेजस् (See sl. 42)। तदस्ति एषामिति धामन् + मतुप् = धामवन्तः। तेषाम्। ६ष्ठी श्रेषे। The म of मतुप् is changed to व here by the rule "मादुपधायाश्च मतोर्वोऽयवादिभ्यः—words ending in म or अवर्ण or those that have म or अवर्ण as उपधा (penultimate) change the म of मतुप् into व, excepting words of the यवादि class. Here धामन् has अ as उपधा। Hence the change. For propriety see Prak.

3. यशोधनाः—यश एव धनम् एषाम् having fame as their wealth. बहु। ते। Qual, यशोधनाः। For propriety see Prak.

4. सुदुःसहम्—दुःसहम् (deriv see दुःसहात् sl. 24) intolerable, सु अतिशयेन दुःसहम् सुदुःसहम्, प्रादितत्। Qual, निकारम्।

5. प्राप्य—प्र + आप ल्यप्। Obj. is निकारम्।

6. निकारम्—नि + कृ + घञ् भावे = निकार insult पराभवः। तम्। "निकारस्तु पराभवे धान्योत्क्षेपे" इति हैमः।

7. ईदृशम्—इदमिव पश्यन्ति जनाः एतम्, सोऽयम् इदमिव दृश्यमाना इदमिव आत्मानं पश्यति इति इदम् + दृश + कञ् (compare the derivation of मादृश sl. 25 and भवादृश sl. 28) कर्म कर्तरि = ईश् + दृश + कञ् = ईदृशः like this. तम्। Qual. निकारम्। Here कञ् comes in by the rule 'त्यदादिषु" (see sl. 25 under मादृशाम्)। The base here may also be

ईदृश् with क्विन्। With क्स the form is ईदृक्ष। ईश् is substituted for इदम् by the rule 'इदंकिमोरीश्की'' ईश् comes in place of इदम् and की in place of किम् when दृक् दृश or वतु follows.

8. भवादृशाः—For deriv. See भवादृशेषु sl. 28. भवादृशाः=men like you. Nom, to अधिकुर्वते।

9. चेत्—An अव्यय meaning यदि।

10. अधिकुर्वते—अधि+कृ+लट् अन्ते=अधिकुर्वते accept. adopt स्वीकुर्वते। आत्मनेपद here is due to the rule "स्वरितञितः कर्त्रभिप्राये क्रियाफले' (see sl. 5. under कुर्वते). Here रत्यधिकार (adoption of satisfaction) benefits the agent भवादृशाः, hence the आत्मनेपद। It will be mistake to support the आत्मनेपद here by the rule "अधेः प्रसहने"—अधि+कृ takes आत्मनेपद meaning प्रसहन (i. e, अभिभव)। For here अधिकुर्वते does not mean पराभवन्ति। Also see Notes on Malli.

11. रतिम्—रति is satisfaction ; here resignation, ताम्। कर्म of अधिकुर्वते ; also see sl. 5, under रतिम्।

12. निराश्रया—आ+श्रि+अच् भावे or कर्मणि=आश्रयः resort, निः नास्ति आश्रयः यस्याः having no resort, बहु। Qual, मनस्विता।

13. हन्त—An अव्यय implying खेद here, "हन्त हर्षेऽनुकम्पायां वाक्यारम्भविषादयोः" इत्यमरः।

14. हता—हन्+क्त कर्मणि स्त्रियाम्=हता killed, doomed, Agreeing with मनस्विता।

15. मनस्विता—मनस् is mind, प्रशस्तं मनः अस्ति एषामिति मनस्+विनि मत्वर्थे=मनस्विनः high minded, तेषां भाव इति मनस्विन्+तल् स्त्रियाम्=मनस्विता high-mindedness, spiritedness, उक्ते कर्मणि १मा। विनि here comes in by the rule "अस् मायां" sl. 30.

16. *Voice*—...पुरःसरैः यशोधनैःभवादृशैः...रतिः अधिक्रियते...निराश्रयया मनस्वितया (भूयते) ।

44. If you permanently adopt resignation then discard the bow and be a pucca ascetic.

अथ क्षमामेव निरस्तविक्रम-
श्चिराय पर्येषि सुखस्य साधनम् ।
विहाय लक्ष्मीपतिलक्ष्म कार्मुकं
जटाधरः सन् जुहुधीह पावकम् ॥ ४४ ॥

Prak.—Thre is nothing like forgiving an enemy—इह जटाधरः सन् पावकं जुहुधि [Then put on matted locks and continue here offering oblations to fire i.e, give up kingly aspirations and be an ascetic], Am I not an ascetic now ? लक्ष्मीपतिलक्ष्म कार्मुकं विहाय जुहुधि [That you are in a manner undoubtedly, But why this bow then which proclaims your ambition. Fling aside the bow and become a real ascetic]. But can I not forgive my enemy even if I retain the bow ? अथ क्षमामेव सुखस्य साधनं पर्येषि [If you think forbearance alone will bring you happiness then become a real ascetic], There are occasions for forbearance—अथ चिराय निरस्तविक्रमः [If you give up valour for good, then there is no need for the bow ; forbearance becomes the only resort, and asceticism in its true sense follows as a matter of course] 44

Prose and Syn.—अथ (पक्षान्तरे) निरस्तविक्रमः (निरस्तः अपाकृतो विक्रमो येन तादृशः निर्वीर्यः सन्) चिराय (चिरेणापि) क्षमामेव (उपेक्षामेव)

सुखस्य साधनम् (निर्वृत्तिकरम्) पर्य्येषि (मन्यसे चेत्) लक्ष्मीपतिलक्ष्म (राजचिह्नम्) कार्मुकं विहाय (धनुः परित्यज्य) जटाधरः (जटिलः सन् तापसो भूत्वा) इह (अस्मिन् वने) पावकं जुहुधि (अग्निं तर्पय)। Or अथ चिराय निरस्त-विक्रमः etc.

Eng.—If, with valour renounced, you always deem forbearance as the only source of happiness, then bearing matted locks feed fire here, having cast off the bow the emblem of the possessor of royal fortune.

B.ng.—পক্ষান্তরে যদি বিক্রম ত্যাগ করিয়া চিরকালের জন্য একমাত্র ক্ষমাকেই সুখের উপায় বলিয়া থাকেন, তবে রাজচিহ্ন এই ধনু পরিত্যাগ করতঃ মাথায় জটা ধারণ করিয়া এখানে অগ্নিতে আহুতি প্রদান করিতে থাকুন।

Expl.—Easy, see Prak, above. N. B—क्षमा here is शम of sl, 42 where it is pointed out that शम suits ascetics only, Hence if you go in for शम alone, be a pucca ascetic, why this bow which then is an incongruity ?

Malli.—अथेति 'अथ' पक्षान्तरे 'निरस्तविक्रमः' सन 'चिराय' चिरकालेनापि 'क्षमां' क्षान्तिम् 'एव' ["क्षितिक्षान्त्योः क्षमा' इत्यमरः1] 'सुखस्य साधनं पर्य्येषि' अवगच्छसि तर्हि 'लक्ष्मीपतिलक्ष्म' राजचिह्नं कार्मुकं विहाय धरतीति धर- [पचाद्यच्] जटानां धरः 'जटाधरः सन इह' वने 'पावक जुहुधि' पावके होमं कुरु इत्यर्थः [अधिकरणे कर्मत्वोपचारः2] विरक्तस्य किं धनुषा इत्यर्थः3 ["हुझल्भ्यो हेर्धिः"]

Notes on Malli.

1. क्षिति etc—Amara says, क्षमा means Earth and forbearance. **2** अधिकरणे etc—कर्मत्व is attributed to पावक which is the अधिकरण of हवनक्रिया। विरक्तस्य etc—The sense is what is the

use of the bow to the disgusted 4 हृ etc—षि re-places सि after the root 'हृ' by the rule "इण्कोः" (see Charcha).

Charcha

1. अथ—An अव्यय meaning 'पक्षान्तरे' on the other hand. "अथ अथो संशये स्याताम् अधिकारे च मङ्गले। विकल्पानन्तरप्रश्नकार्त्स्न्यारम्भ समुच्चये" इति मेदिनी।

2. क्षमाम्—क्षम+अङ् भावे स्त्रियाम् क्षमा forbearence, ताम्। कर्म of पर्येषि।

3. एव—An अव्यय implying अवधारण here,

4. निरस्त etc—निर्+अस् (दिवादि) क्षेपे+क्त कर्मणि निरस्तः set aside. वि+क्रम्+घञ् भावे विक्रम valour निरस्तः विक्रमः अनेन who has set aside valour बहु। Qual.

5. चिराय—An अव्यय meaning 'for a long time.' Here अत्यन्त संयोगे २या by the rule "कालाध्वनोरत्यन्तसंयोगे" (see sl 17 under चिराय)। Construe चिराय पर्येषि or चिराय निरस्तविक्रमः।

6. पर्येषि—परि+इ+लट् सि पर्येषि you think अवगच्छसि। Nom त्वम्। Conj sl 39 Here षत्व is by the rule "इण्कोः" The स of an आदेश or प्रत्यय become ष coming after कवर्ग or a स्वरवर्ण except अ or आ।

7. साधनम्—For derivation see अनुरक्तसाधनः sl. 31 विशेष्य of समास।

8. विहाय—वि+हा+ल्यप्। See sl 42 under विहाय।

9. लक्ष्मी etc—लक्षयति पश्यति नीतिमन्तं पुरुषमिति लक्ष+णिच्+ई (औणादिक मुडागमश्च)=लक्ष्मीः fortune ; here Royal fortune. It is declined like नदी except in Ist case singular where the form is लक्ष्मीः with विसर्ग। Campore "अवी-तन्त्री तरी-लक्ष्मी-ह्री धी-श्रीणा-

गुणादितः । औलिङ्गानामभीषाज्ज न मुलोपः कदाचन ॥" The म comes here by the rule "लघेर्मुट्" । लक्ष्याः पतिः the king, इतत् । लक्ष्मीपतेः लक्ष्म (चिह्नलक्षणम्), sign of the king, i.e, of royalty. इतत् । तत । Qual. कार्मुकम् ।

10. कार्मुकम्—कर्म is work. तस्मै प्रभवति इति कर्मन्+उकञ= कार्मुकम् a bow धनुः । तत् । कर्म of विहाय । This is an emblem of royalty. Hence it does not suit an ascetic. So give it up, "वेनुगं, कार्मुकं चापे" इति विकाण्डशेषः ।

11. जटा etc.—जटा is matted locks, धरतीति धृ+अच् (चरादि) कर्त्तरि=धरः holder. जटायाः धरः शेषषष्ठ्या समासः । Remember जटां धरतीति gives जटाधारः with अण् by the rule "कर्मण्यण्" (sl. 14). Qual. त्वम् understood. "कथं तर्हि गङ्गाधरभूधरादयः । कर्मणः शेषत्वविवक्षायां भविष्यन्ति"—Bhattoji. This indicates the ascetic; cf. जटाभिस्तापसः । Doff the king's emblem (धनुस) and don that of the ascetic (जटा) ।

12. सन्—अस+शतृ=सन् becoming.

13. जुहुधि—हु+लोट हि । Nom. त्वम् । हि is here changed to धि by the rule "हुझल्भ्यो हेर्धिः" Roots ending in a constant (excepting य, र, ल, व, ह) and the root 'हु' take धि in place of हि । [जुहोति, जुहाव-जुहवाञ्चकार &c. होष्यति अहौषीत] ।

14. पावकम्—पुनातीति पू+ण्वुल कर्त्तरि पावकः God of fire ; तम् । Obj. of जुहुधि । The proper विभक्ति here is the ७मी (अधिकरणे) । But कर्मत्व here comes in by the force of the dictum "विवक्षावशात् कारकाणि" । Also see Malli. "अधिकरणे कर्मत्वोपचारः" । cf. "अग्नौ प्रास्ताहुतिः" । But कर्मत्व is not altogether incongruous. cf. "अग्निं पृणाति" "चिराय सन्तर्प्य समिद्भिरग्निं यो मन्त्रपूतां तनुमप्यहौषीत्" etc.

15. Voice...विक्रमैश्च (त्वया) क्षमा परीक्षते......जटाधरैश्च सता पावकः हूयताम

45. *Think not of the vow, it is violated by the enemies already*

न समयपरिरक्षणं क्षमं ते
निकृतिपरेषु परेषु भूरिधाम्नः ।
अरिषु हि विजयार्थिनः क्षितीशा
विदधति सोपधि सन्धिदूषणानि ॥४५॥

Prak,—But there is the pledge which I must redeem, so I cannot think of retaliation now—समयपरिरक्षणं ते न क्षमम् [Observance of vow is not meet for you]. Why not ? भूरिधाम्नः परेषु निकृतिपरेषु (सत्सु) न क्षमम् [Your enemies are heaping insults on you ; is not that lapse on their part—a breach of contract ? You are also strong enough to retaliate ; why should you then respect the contract !]. That would be infamous—क्षितीशा हि अरिषु संधिदूषणानि विदधति [Why infamous ? Kings often make their enemies violate treaties], Treaties are not made to be violated—विजयार्थिनः क्षितीशाः सोपधि विदधति [Kings wishing to secure victory to themselves look out for lapses in an enemy and with these as excuse—often lame excuse—violate treaties, This is king-craft, there is no infamy in it, Your excue is a good one and not lame as usual in such case] 45.

Prose and Syn.—परेषु (शत्रुषु) निकृतिपरेषु (वञ्चनापरेषु सत्सु) भूरिधाम्नः (भूरि प्रभूतं धाम यस्य तस्य प्राज्यविक्रमस्य) ते (तव) समयपरिरक्षणम् (संवित्-

प्रतीक्षणम्) न क्षमम् (न युक्तम्)। हि (यस्मात्) विजयार्थिनः (विजिगीषवः) क्षितीशाः (भूपालाः) अरिषु (शत्रुषु विषये) मीयपदिश (सव्याजम्) संधिदूषणानि (सर्वैः संविदो दूषणानि भङ्गान्) विदधति (आरोपयन्ति)।

Eng.—Enemies being bent upon injury, observance of the contract is not proper for you, of iminenae power as you are. For, kings wishing victory, falsely ascribe breaches of contract to enemies [Or—kings, wishing...falsely indeed ascribe... enemies].

Beng.—শত্রুগণ আপনার অবমাননা করিতেছে। আপনি প্রভুতশক্তিসম্পন্ন। অতএব সন্ধির পালন আপনার পক্ষে যুক্তিযুক্ত হয় না। (Or—বস্তুতঃ) বিজয়প্রার্থী ভূপতিগণ শত্রুর প্রতি মিথ্যা সন্ধিভঙ্গের আরোপ করিয়া থাকেন।

Expl.—Here Draupadi anticipates the objection that Yudhisthira was by contract bound to observe peace for 13years ; he could not act before the period was over. She observes that there had been breach of contract on the part of the enemies themselves because within the period of contract they were bound not to molest Yudhisthira. This they have violated and are still violating as is obvious from the forester's report where he says "तदाशु कर्तुं त्वयि जिह्ममुद्यते विधीयतां तत्र विधेयमुत्तरम्'। Hence you are free to act and no longer bound by the contract. Nay, it would be improper for you to observe the contract able as you are to crush the enemy. I need not tell you what kings do after the conclusion of a treaty. If they deem themselves strong enough to beat the enemy they look out for pretexts to violate the treaty. They falsely accuse their enemy of breach of contract and declar war. You have real breaches to complain of, then why do you wait.

Malli—अथ समयोल्लङ्घनात् बिभेषि तदपि न किञ्चित् इत्याह ।—नेति । 'परेषु' शत्रुषु 'निकृतिः' शाठ्यं 'परं' प्रधानं येषु तथोक्तेषु अपकारतत्परेषु सत्सु 'अरिषाक्तो' महौजसः प्रतीकारक्षमस्य 'ते' तव समयः' त्रयोदशसंवत्सरान वने वत्स्यामि इत्येवंरूपा संवित्2 ["समयाः शपथाचारकालसिद्धान्तसंविदः" इत्यमरः:3] । तस्य "परिरक्षणं" प्रतीक्षणं 'न क्षमम् न युक्तम् ['युक्ते क्षमं शक्ते हितं त्रिषु" इत्यमरः] । हि यस्मात् 'विजयार्थिनः' विजिगीषवः 'क्षितीशा अरिषु' विषये सोपधि' सकपटं यथा तथा ["कपटोऽस्त्री व्याजदम्भोपधयः छद्मकैतवे" इत्यमरः:4] 'सन्धिदूषणानि विदधति केनचित् व्याजेन दोषमापाद्य संधिं दूषयन्ति विघट्टयन्ति इत्यर्थः । शक्तस्य हि विजिगीषोः सर्वथा कार्य्यसाधनं प्रधानम् अन्यत् समयपरिरक्षणादिकम् अशक्तस्य इति भावः 5 । [अर्थान्तरन्यासोऽलङ्कारः । पुष्पिताग्रा वृत्तम्6] ॥ ४५ ॥

Notes on Malli

1. अथ etc—If you are afraid of breach of contract, that is insignificant; this she says by न etc. 2. त्रयोदश etc.—The contract in the shape of "I shall live in the forest for 13years" 3. समयाः etc.—Amara says, समय means शपथ, आचार, काल, सिद्धान्त and संविद् । 4. कपट etc—Amara says, कपट, व्याज, दम्भ, उपधि etc. are synonymous. 5. केनचित् etc.—For केनचित etc. See Charcha. The sense is achievement of purpose is by all means the chief duty of one who is desirous of victory and is strong as well; but observance of vow and such others are for one who is weak. 6. अर्थ etc.—The figure here is अर्थान्तरन्यास । The metre is पुष्पिताग्रा (See Notes at the end).

Charcha

1. समय etc.—सम्+इ+अच्, भावे समयः contract, viz to live for 13 years in the forest etc. (sl, 28). Also See Malli. "त्रयोदश…

संवित्। परि+रक्ष+ल्युट् भावे=परिरक्षणम् observance, समयस्य परिरक्षणम् observance of vow, इत्यौतत्। Nom to भवति understood.

2. अक्षमम्—क्षमते इति क्षम+अच् (पचादि)=क्षमम् fit युक्तम्। Qual. समयपरिरक्षणम्। न क्षमम् improper. For reason why improper See note 5 and Expl. above.

3. ते—शेषे षष्ठी। This and other short forms of युष्मद् and अस्मद् e. g. त्वा, मा मे, etc, are never used at the beginning of a sentence. Cf. "वाक्यादौ मा भूत्। त्वां पातु।"—Bhattoji.

4. निकृति etc—नि+कृ+क्तिन् भावे=निकृतिः insult (See निकारम् sl, 43); पर is प्रधान or केवल। In this sense it is always neutre. "परः श्रेष्ठारिदूरान्योत्तरे,क्लीबन्तु केवले" इति मेदिनी। निकृतिः परम् एषाम्, बहु। तेषु। Qual. परेषु।

5. परेषु—भावे ७मी, by the rule "यस्य च भावेन भावलक्षणम्" (sl. 14). Also see sl. 41 under परैः। The enemies are insulting you; this is a breach of contract. Hence as they have violated the contract, it is improper for you to observe it. See Expl.

6. भूरिधाम्नः—The base भूरि means immense प्रचुर। "प्रचुं भूरि स्वर्णं भूरि काञ्चनमेव च—इति अनेकार्थ मञ्जरी। धामन् is तेजः (see sl. 42) भूरि धाम यस्य बहु। तस्य। Qual, ते। This justifies action. Enemies have violated the contract, so you are free to act. You are also powerful, so do act now.

7. अरिषु—विषयाधिकरणे ७मी। Or अधि ७मी।

8. हि—Malli takes it as हेतौ। हेतु of what? Nothing has gone before for which reason has not been given. Better have it अवधारणे and construe विदधाति हि।

9. विजया etc.—वि+जि+अच् भावे=विजयः victory. विजयम् अर्थयन्ते

इति, विजय + अर्थ + णिनि कर्तरि—विजयार्थिनः Those who wish victory. Qual, क्षितीशाः ।

10. क्षितीशाः—क्षिति is Earth. ईशते प्रभवन्ति इति ईश + अच् (पचादि) = ईशः lords. क्षितेः ईशाः kings, षष्ठीतत् । Nom to विदधति । Here क्षितेः has कर्त्तरि कर्मणि षष्ठी । If शेषे the compound would be barred by the rule ' अधीगर्थदयेशां कर्मणि ।'

11. विदधति—वि + धा + लट् अन्ति । [दधी-दधे, अभ्यात्-अधिन्, झ = भित] । Construe— अरिषु विदधति ascribe to the enemies ; अरिषु विषये विदधति declare in the matter of enemies. Also see note 13.

12. सोपधि—उपधीयते इति + उप + धा + कि भावे उपधिः wile. "उपधिः व्याजप्रभवो" इति विश्वः । तेन सह वर्तमानम्, बहु । तत् यथा तथा । Adv, Qual. विदधति । Alt, form is सहोपधि by "वोपसर्जनस्य" (sl. 21)

13. सन्धि etc,—संधीयते इति सम् + धा + कि भावे संधिः peace. दुष + णिच् + ल्युट् भावे दूषणानि breaches. सन्धेः दूषणानि breaches of peace or contract, षष्ठीतत् । Obj, of विदधति । The root दुष become दूष with दीर्घ in णिच् by the rule "दोषो णौ ।" विदधति may mean either 'declare' or commit. With the first, अरिषु संधिदूषणानि विदधति—declare breahes of contract in the matter of enemies. This implies that having made such a declaration in the matter of enemies, the kings themselves commit a breach. Note that Malli's दोषमापाद्य with णिच् in पद means that there was no दोष but the दोष was made to appear by व्याज । व्याजेनारिषु दोषमापाद्य स्वयं संधिं दूषयन्ति । If we take विदधति as 'commit' it will be difficult to parse अरिषु। विषये सप्तमी does not give a clear sense. अरिषु विषये संधदूषणानि कुर्वन्ति—Commit breaches of peace in the matter of enemies—has cleaaly अरि superfluous in it.

Commit breaches of peace is enough for the sense. It is there fore better to take विद्यति as 'declare'

14. Voice—...परिरक्षेण चमीव (ब्रूते) ।......विजयार्थिभिः विजिगीषुभिः विधीयते ।

46. *Now then, do you act ; may God give you victory.*

विधिसमयनियोगाद् दीप्तिसंहारजिह्मं
शिथिलवसुमगाधे मग्नमापत्पयोधौ ।
रिपुतिमिरमुदस्योदीयमानं दिनादौ
दिनकृतमिव लक्ष्मीस्त्वां समभ्येतु भूयः ॥ ४६ ॥

इति श्रीभारविकृतौ किरातार्जुनीये महाकाव्ये प्रथमः सर्गः ।

Prak.—Suppose I act, what do you expect out of it ?—लक्ष्मीस्त्वां भूयः समभ्येतु [I hope you will again be favoured by fortune]. Is that possible—दिनादौ दिनकृतमिव [Is not the sun favoured by fortune at day-break ?]. But our cases are not similar—दिनकृतमिव विधिसमयनियोगात् दीप्तिसंहारजिह्मं त्वाम् [Like the sun you are by decree of Providence lustreless through loss of splendour] That is far-fetched—दिनकृतमिव शिथिलवसुं त्वाम् [Owing to the loss of splendour your power is gone like that of the sun]. This is not enough—दिनकृतमिव अगाधे आपत्पयोधौ मग्नं त्वाम् [The sun sinks into the deep sea, you too have sunk into an equally deep sea of calamities] That is not the whole case—दिनकृतमिव रिपुतिमिरम् उदस्य उदीयमानं त्वाम् [The sun rises after having dispelled darkness which is its enemy, you too will rise after driving back your enemies that have set on you like gloom] 46

Prose and Syn.—विधिसमयनियोगात् (विधेर्दैवस्य समयस्य कालस्य च नियोगात् शासनात्) अगाधे (अतलस्पर्शे) आपत्पयोधौ (दुःखसागरे) मग्नं दीप्तिसंहारजिह्मम् (दीप्तेः संहारेण जिह्मम् अनुज्ज्वलम्) शिथिलवसुम् (मन्दविभवम्) रिपुतिमिरम् (अरितमः) उदस्य (अपहाय) उदीयमानम् (उद्यन्तम्) त्वां दिनादौ (दिवसारम्भे) दिनकृतमिव (दिवाकरमिव) लक्ष्मीः (श्रीः) भूयः समभ्येतु (पुनः प्राप्नोतु)।

Eng—May fortune again approach you rising like the sun at day-break after having dispesred the gloom-like enemy (Also—the gloom his enemy) but now like the sun through the decree of fate and time, sunk in deep sea-like peril (Also—the deep perilous sea), pale through loss of splendour and with majesty waned.

Beng.—বিধির ও কালের বিধান বশে আলোকনাশহেতু মলিন অতএব শক্তিহীন এবং (অস্তকালে) অগাধ সমুদ্রে বিলীন (পুনরায়) দিনারম্ভে তিমির নাশ করিয়া প্রকাশমান সূর্য্যকে যেরূপ লক্ষ্মী পুনরায় বরণ করেন সেইরূপ নিয়তিনিমিত্ত তেজোনাশহেতু মলিন ক্ষমতাহীন এবং অগাধ বিপদসাগরে মগ্ন এবং রিপুগণকে পরাজিত করিয়া উদীয়মান আপনাকেও লক্ষ্মী পুনরায় প্রসাদিত করুন।

Expl.—Fate is against you now. Your power has deelined and you look pale being plunged in deep adversities. But do not despair. Look at the sun setting. Like you it is overtaken by fate ; it loses light, becomes pale and then gets immersed deep in the sea. Well, does it remain immersed for good ? No, at day-break it emerges triumphant over its enemy the gloom, and gradually regains the splendour lost. Take courage by this example and make an effort, I am sure you too like the sun will triumph over your enemy and recover your lost position.

Malli.—उक्तमर्थमाशीर्वादपूर्वकमुपसंहरति विधीति1—'शिथिलसमयविधीनात्' विधिः दैवम् ["विधिर्विधाने दैवे च" इत्यमरः2] समयः कालः, तयोः नियोगात् नियमनात् हेतोः' तयोर्दुरतिक्रमत्वादिति भावः3। 'अगाधे' दुस्तरे 'आपत् पयोधिरिव' इत्युपमितसमासः, दिनकृतमिव इति वक्ष्यमाणानुसारात्4। तस्मिन् 'आपत्पयोधौ मग्नम्'। सूर्योऽपि सायं सागरे मज्जति परेद्युरुन्मज्जति इत्यागमः5। 'दीप्तिसंहारजिह्मं" दीप्तिः प्रतापः आतपश्च तस्याः संहारेण जिह्मम् अप्रसन्नं 'शिथिलवसु' शिथिलधनम्, अन्यत्र शिथिलरश्मिम् ["वसुर्देवेऽग्नौ रश्मौ च वसु तोये धने मणौ" इति वैजयन्ती6]। "शिथिलबलम्" इति पाठे तु उभयत्रापि शिथिलशक्तिकमित्यर्थः। रिपुः तिमिरमिव इति 'रिपुतिमिरम् उदस्य' निरस्य 'उदीयमानम्' उद्यन्तम् ["ईङ् गतौ" इति धातो-र्दैवादिकात् कर्तरि शानच्7] 'त्वां दिनादौ दिनकृतमिव लक्ष्मीः भूयः समभ्येतु भजतु ["आशिषि लिङ्लोटौ" इति लोट्8]। चमत्कारितया मङ्गलाचरणरूपतया च सर्गान्त्यश्लोके लक्ष्मीशब्दप्रयोगः। यथाह भगवान् भाष्यकारः—"मङ्गलादीनि मङ्गल-मध्यानि मङ्गलान्तानि च शास्त्राणि प्रथन्ते वीरपुरुषकाणि आयुष्मत्पुरुषकाणि च भवन्ति, अध्येतारश्च प्रवक्तारो भवन्ति" इति9। पूर्णोपमा इयम्। मालिनीवृत्तम्। सर्गान्तत्वात् वृत्तभेदः, यथाह दण्डी "सर्गैरनतिविस्तीर्णैः श्रव्यवृत्तैः सुसन्धिभिः। सर्वत्र भिन्नवृत्तान्तैरुपेतं लोकरञ्जकम् ॥" इति10 ॥ ४६ ॥

अथ कविः काव्यवर्णनीयाख्यानपूर्वकं सर्गपरिसमाप्तिं कथयति, इतीत्यादि—इति-शब्दः सर्गपरिसमाप्तौ। भारविकृतौ इति कविनामकथनम्। महाकाव्ये इति मह-च्छब्देन लक्षणसम्पत्तिः सूचिता। किरातार्जुनीय इति काव्यवर्णनीययोः कथनम्। प्रथमः सर्गः समाप्त इतिशेषः। एवमुत्तरत्रापि द्रष्टव्यम्11। किरातार्जुनौ अधिकृत्य कृतोऽयं ग्रन्थः किरातार्जुनीयम् ["शिशुक्रन्दयमसभद्वन्द्वेन्द्रजननादिभ्यश्छः" इत्यात् छ-प्रत्ययः। राघवपाण्डवीयशब्दवत्12]। तथा च अर्जुनएव अत्र नायकः। किरातस्तु तदुत्कर्षाय प्रतिभटतया वर्णितः13। यथाह दण्डी—"वंशवीर्य—श्रुतादीनि वर्णयित्वा रिपोरपि। तज्जयान्नायकोत्कर्षवर्णनञ्च धिनोति नः" ॥ इति14। अथ अयं संक्षेपः—

येन मध्यमपाण्डवो भगवतोनाराकपन्नायक-
ऋयौत्कर्षंजनेऽनुपत्नं चरितो दिव्यः किरातः पुनः।
मह्यारादिहरोऽस्तीन विजयी वीरः प्रयाणो रणः
मैत्रायाणि च वर्षितानि बहुशो दिव्याश्चलाभः फलम् ॥ १५ ॥
इति श्रीमहामहोपाध्यायकोलाचलमल्लिनाथसूरिविरचितायां किरातार्जुनीय-
काव्यव्याख्यायां घण्टापथसमाख्यायां प्रथमः सर्गः ॥ १ ॥

Notes on Malli.

1. उक्तम् etc.—She concudes what has been said with benediction by विधि etc. 2 विधिः etc.—Amara says, विधि means decree and Fate 3 तयोः etc.—Because both are unavoidable 4 दिनकृतम् etc.—In चापतपयोधि there is उपमितसमास, this is owing to the following comparison with दिनकृत् sun. 5 सूर्य etc.—In the evening the sun too sinks into the ses and emerges on the following day—this is the tradition. 6 वसु etc.—Vaijayanti says, वसुः masculine means god, fire, rays and in the neuter it means water, wealth and gem 7 ईङ etc—उदीयमान is from the root ईङ to go of the दिवादि class with शानच् in the active voice. 8 आशिषि etc—लोट् in समभ्येतु is by the rule "आशिषि—" see Charcha 9 चमत्कार etc—The word लक्ष्मी is used in the concluding verse owing to its charm and because of its character of मङ्गलाचरण। Thus says His Reverence the Bhashyakara—such treatises prosper as have मङ्गलाचरण at the start, during their course, and at the end, and they make people heroic and long-lived, besides their readers become masters

of speech" 10. सर्गान्ते etc,—The metre is changed because the canto closes. Thus says दण्डिन्—"It pleases people if the cantos are not too long, the metre sweet to the ear, the stages well-laid, and the conclusion of cantos marked by a change of metre." 11. अथ कविः etc—Now the poet indicates the close of the canto with a statement of the title of the work and its subject-matter. इति implies—close of the canto; भारविकृतौ gives the name of the poet. The word महत् in महाकाव्ये indicates the presence of all the characteristics of a काव्य। किराता-र्जुनीये declares the name of the काव्य and also the subject-matter. प्रथमः remains to be added after प्रथमः सर्गः। A similar explanation has to be understood in subsequent cantos. 12. शिशुक्रन्द etc.—The द्वन्द्व compound किरातार्जुन takes छ by the rule शिशुक्रन्द यमसभद्वन्द्व—" (See notes on title of the Book) as in राघवपाण्डवीय। 13 किरातार्जुनीय etc.—This work is called किरातार्जुनीय because it treats of किरात and अर्जुन। Even so the hero is अर्जुन। The किरात is introduced as antagonist only to extol अर्जुन—to bring out the excellence of अर्जुन। 14 यथाह ete—Thus says दण्डिन्—"It pleases us all if the excellence of the hero is brought out by his victory over the enemy whose high lineage great valour and superior wisdom are first described." 15. अत्र etc,—Here this verse is a summary—Here the junior पाण्डव born of a portion of Lord Narayana is the hero; the deeds of the divine Kirata again are described to bring out the hero's excellence; the sentiments शृङ्गार etc. are subsidiary, the main sentiment

is वीर that rules triumphant ; hills etc. are often described ; the object is acpuisition of divine weapons.

Charcha

1. विधि etc.—विदधाति इति वि+धा+कि कर्तरि=विधिः Fate दैवं। समय is Eternal time. नि+युज+घञ् भावे=नियोगः decree, appointment, ordainment, विधिश्च समयश्च विधिसमयौ, द्वन्द्व। तयोः नियोगः षष्ठी तत्। तस्मात्। By decree of Fate and Time हेतौ पञ्चमी। Or समय is काल time. समयस्य नियोगः the ordainment of time i.e, the appointment of a certain time for a certain event ; षष्ठी तत्। विधेः समयनियोगः the ordainment of a certain time by Fate or Providence षष्ठी तत्। तस्मात् ; हेतौ पञ्चमी। This applies to both युधिष्ठिर and दिनकृत्। Fate has so deereed that at a certain time and for such a period युधिष्ठिर will suffer adversity. The same Fate has also decreed that at such a time and for such length of time the दिनकृत् will suffer adversity. समयनियोग is the cause and विधि is the agent that makes the समयनियोग। Compare कालनियोगः in "कल्पते न खलु कालनियोगः—IX. 10.

2. दीप्ति etc.—दीप्+क्तिन् भावे=दीप्तिः meaning 'power' and 'light.' 'Power' in case of युधिष्ठिर and 'light' in case of दिनकृत्। सम्+हृ+घञ् भावे=संहारः loss. दीप्तेः संहारः loss of power or light, षष्ठी तत्। तेन जिह्मः pale through loss etc. तृया तत्। तम्। Qual. त्वाम् and दिनकृत्। Note the use of जिह्म in different senses in the Canto.

3. शिथिल etc—शिथिल is मन्द slack. वसु (युधिष्ठिरपक्षे), means धनः (wealth) ; and दिनकरपक्षे, means रश्मि (rays). See Malli. शिथिलं

वसु यस्य वसु । तम् । Qual. त्वाम् and दिनकृतम् । वसु in the sense of majesty suits both युधिष्ठिर and दिनकृत् ।

4. अगाधे—गाध = गाध्यते तलं स्पृश्यते इति गाध + घञ कर्मणि गाधः तलस्पर्शयोग्यः fordable (for पयोधि) । Cf. "सरितः कुर्वती: गाधाः पथश्चाश्यान-कर्दमान्"—Raghu IV. For आपत् take it as परिमित limited. न गाधः; not fordable, also unlimited. नञ्तत् । तस्मिन् । Qual. पयोधौ ।

5. आपत् etc—पयांसि धीयन्ते अस्मिन् इति पयस् + धा + कि अधिकरणे = पयोधिः Sea, आपत् पयोधिरिव इति आपत्पयोधिः Sea of calamity उपमित कर्मधा— । तस्मिन् । अधि ७मी । For the significance of this eplithet see Introduction pp. V. Here the उपमितसमास is by the rule 'उपमित' व्याघ्रादिभिः सामान्याप्रयोगे—उपमेय (The thing to be compared) leads in a compound with words of the व्याघ्रादि class when the सामान्य (common property) is not mentioned. If the सामान्य is mentioned there will be no समास here, as in पुरुषो व्याघ्र इव शूरः । Well is not अगाध the सामान्य mentioned here ? How then can you compound ? The answer is अगाध means quiteadifferent thing in the two cases and therefore expresses nothing common (सामान्य) ।

7. रिपु etc—रिपुः तिमिरमिव इति रिपुतिमिरम । उपमितसमासः as above. तत् । Obj of उदस्य ।

8. उदस्य—उद् + अस (क्षेपे) दिवादि + ल्यप् । [अस्यति, आस, आस्यत्] ।

9. उदीयमान :—उद् + ईङ् (to go) – दिवादि + शानच् कर्तरि = उदीयमानः rising तम् । Qual. त्वाम् and दिनकृतम् । [ईयते, अयाञ्चक्रे, एेष्ट] ।

10. दिनादौ—दिनस्य आदिः beginning of day, i. e. day break तस्मिन् । अधि ७मी ।

11. दिन etc.—दिनं करोतीति दिन + कृ + क्विप् कर्तरि=दिनकृत् sun. तम् । Obj of समर्थयतु ।

12. समर्थयतु—सम् + अर्थि इ लोट् तु । Here आशिषि लोट् by the rule "आशिषि लिङ् लोटौ"—लिङ् and लोट are used to signify आशिष् (benediction) ; Nom लक्ष्मीः (for which see sl 44) Conj sl 39

13. भूयस्—भूयः an अव्यय meaning 'again' पुनः । "भूयस्त्रिषु बहुतरे पुनरर्थे तदव्ययम्" इति मेदिनी ।

14. Voice—...जिष्णुः...वसुः...मग्नः...उदीयमानः...दिनकृत्...लक्ष्म्या त्वम् समर्थ्यताम् ।

End of Canto I

अर्वाचिंलण्डभाषायां भारवेर्भावदीपनीम् ।
बालानामवबोधाय व्यधात् कुमुदरञ्जनः ॥

Notes on Metre

I The first 44 Slokas of Canto I are in the metre known as वंशस्थविल (छन्दोमञ्जरी) or वंशस्थ (वृत्तरत्नाकर) । The difiuition is "वदन्ति वंशस्थविलं जतौ जरौ" (छन्दोमञ्जरी) or "जतौ तु वंशस्थमुदीरितं जरौ" (वृत्तरत्नाकार) ।

In these ज, त, र, are triads—groups of three syllables. has short syllable, a long syllable and a short syllable :

i, e, ज is short, long, short ; ⏑—⏑

त is long, long. short ;——⏑

र is long, short long ;—⏑—

The scheme is—

स्नि ग्धः कु	ह वा म-	धि प स	पा ल नीं
⏑ — ⏑	— — ⏑	⏑ — ⏑	— ⏑ —
ज	त	ज	र

2. The verse 45 is in the metre पुष्पिताग्रा। The definition is "अयुजि नयुगरेफतो यकारो युजि च नजौ जरगाश्च पुष्पिताग्रा"।

In the first and third lines there are न, न, र, य ; in the others न, ज, ज, र, ग।

न is ⏑⏑⏑ ; य is ⏑ — —

The ग here means a single long syllable. Hence the scheme is—

न ख म	य प रि	र च यां	च मं ते	
⏑ ⏑ ⏑	⏑ ⏑ ⏑	— ⏑ ⏑	⏑ ⏑ —	
न	न	र	य	
नि कृ ति	प रे षु	प रे षु	भू रि धा	म्नः
⏑ ⏑ ⏑	⏑ — ⏑	⏑ — ⏑	⏑ ⏑ —	—
न	ज	ज	र	ग

3. The Metre in the last verse is मालिनी। The definition is 'ननमयययुतेयं मालिनी भोगिलोकैः। Here the triads are—न, न, म, य, य।

म is— — —

Hence the scheme is—

वि वि ध	न य -नि	यो गा ह्रो	मि सं धा	र जि ताम्
⏑ ⏑ ⏑	⏑ ⏑ ⏑	— — —	⏑ — —	⏑ — —
न	न	म	य	य

Following are the traids and monads used in the metres:—

म — — —	र — ⏑ —
न ⏑ ⏑ ⏑	स ⏑ ⏑ —
भ — ⏑ ⏑	त — — ⏑
य ⏑ — —	ग —
ज ⏑ — ⏑	ल ⏑

cf. "मस्त्रिगुरुस्त्रिलघुश्च नकारो भादिगुरुः पुनरादिलघुर्यः ।
जो गुरुमध्यगतो रोलमध्यः सोऽन्तगुरुः कथितोऽन्त्यलघुस्तः ॥"

1, Give an account of the Forester's information to Yudhisthira.

Ans. See Slokas 2 to 25.

2 What effect the forester's speach had on Draupadi and how she exhorted Yudhisthira to war ?

Ans. See Slokas 27 to 46.

3. Mark the slokas 1, 3, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, 17, 18, 19, 20, 22, 23, 24, 28 to 45, for Translation, Explanation, Allusion and Grammatical Notes.



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To Grammatical references quoted in the book.

The figures refer to Slokas.


MAHARAJA BIR B
LIB
Agartala